BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NEW YEAR

that it will be new? What some purpose, some reason new or different would we desire? One de- The better that we underrivative meaning of year, stand all angles the easier especially the word that is the task will be. often used in the Bible is "repetition." Are we medi-in our anticipation of a tating and planning ways to Happy New Year that we gospel teachings?

The underlying thought be-very foundation hind such a wish must be we must build. based on true happiness. We desire and wish that We need therefore to start many may have a Happy with truth "God's word is New Year. Certainly we truth." On this basis, or pos- have the same sibly we should be more ourselves. New Year.

know and understand more burden in the heat about Christ's aim for us. day, "For the edifying of the

Before starting any task, if it is even so small as a con-In what ways do we hope versation, we should have details or end that we wish to reach.

It is important therefore make it new, in line with become more familiar and more intimate with our Sav-We speak of and wish ior and His purpose as it apothers a happy New Year. plies in our daily lives, the

definite, "On Christ the true | Each of us has some talfoundation," we can start to ents, some duties, some part aim at and plan for a Happy which, if we fail to do, must be the labor of someone else. The place to start is to Each one should bear his more convenient season they then it certainly will be become more difficult and Happy New Year. and often never again will "So that we may boldly

unity of the faith, and of the 13:6. knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of stature of the Christ: that we henceforth be no more children, tossed

body of Christ," the true all contribute something church of which we all hope large or small that it may be to be a part some day. All leading toward the definite things have their time and purpose of building on the place when they are easiest foundation as laid by Jesus and if put off hoping for a Christ and the Apostles.

bring the result that was say, The Lord is my helper, possible the first time. "Till we all come in the shall do unto me." Heb.

SPIRITUAL WEATHER

Melvin C. Roesch

to and fro, and carried about We are now living again with every wind of doctrine, in the weather months of by the sleight of men, and the year, after the spring cunning craftiness, whereby has gone by with its' moisthey lie in wait to deceive; ture and sunshine, which but speaking the truth in made it possible to plant seed love, may grow up into him from which plants came up in all things, which is the and grew with the warm head, even Christ: from summer sunshine. Later in whom the body fitly joined the fall when the crops are together and compacted by matured, and have been that which every joint sup-gathered into the barns, then plieth, according to effectual comes along the cold winter working in the measure of nights and days when it every part, maketh increase seems natural for a person of the body unto the edifying to desire to stay close to a of itself in love." Eph. 4: fire, we may be a little careless even about the chores If this New Year is a plan- which need to be taken care ned one, one in which our of, possibly sometimes negthoughts, words and actions lecting to do them at all on

pleasant days, and enjoy season is all the year, hearts are filled with glad-son," which can mean ness, and we sing praises to-seasons. gether. These we sometimes speak of as mountain top that the christian is experiences. we begin to frown and ed him wonderfully, frost comes along the leaves toward me," possibly begin to fall, and soon the thought of foliage disappears.

Psalms 1:3. I would like to than we can do. picture it as an evergreen It may take a little extra

some bad stormy night. | tree, one that bringeth forth Just think, is it not also his fruit in his season. The true in the spiritual walk of christian has no idle season, life, that when we have the christians' fruit bearing fellowshipping together with yet it agrees with the Psalmthose of our brethren and ist, for he says, "that bringsisters, it seems like our eth forth his fruit in his sea-

There is one thing certain, Alas, who spending idle time in the knows? Maybe as quickly counsel of the ungodly, nor as a summer thunder storm standing in the way of sinor something crosses our ners, nor sitting in the seat pathway our love chills as of the scornful, but rather, though a wintry wind had after the summer months began to blow. How soon have past, and God has blesschange the pleasant atmos-spends his or her time studyphere to one of discourage-ing God's Word. Thus they ment, likened unto a beauti- become aware of certain ful tree in the summer, with obligations that are before its' covering of bright green them, and might think thus, leaves, how beautiful it ap- "What shall I render unto pears, but when some cold the Lord for all his benefits "inasmuch" might present itself unto The Psalmist pictures the them. I doubt if there Godly man thus, "And he any of us but know someone shall be like a tree planted near or not very far away by the rivers of water, that who would enjoy even just bringeth forth his fruit in a short visit. Others might his season; his leaf also shall enjoy a little prayer service, not wither; and whatsoever or a word of cheer. The he doeth shall prosper." Lord does not ask of us more

BIBLE

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Ray S. Shank, Mechanicsburg, Pa., Associate Editor.

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effort to start in these cold months, but the gift you take can be just as cheerful though it was in June.

Sweeter than honey are the enjoyments of unfeigned piety.

Blest is the man who shuns the place

Where sinners love to meet; Who fears to tread their wicked ways.

And hates the scoffer's seat.

But in the statutes of the Lord Has placed his chief delight; By day he reads or hears the word, And meditates by night.

Green as the leaf, and ever fair, Shall his profession shine,

M O N I T O R While fruits of holiness appear Like clusters on the vine.

-Poem by Watts. Wauseon, Ohio.

NEW YEAR

Lewis B. Flohr

How many times did you "Merry Christmas?" sav And just what did you mean by that expression? Where did it originate? Is the word merry, as used Christmastime proper for Christ-ians to use? The defination of Merry is, full of mirth and good humor; gay; sportive; jovial; pleasant. Judge ye!

The foregoing questions are used for the purpose of causing reflection and serious thought. The New Year is also a celebration of more or less merriment, not to say buffoonery, and even dissipation as observed in "the good, old fashioned way" in cities, by visiting around among acquaintances and friends, expecting, and usually getting "treated" by being served strong drink.

How about your New Year resolutions? Did you make any? Why? Why not?

Every human who at some on the basis of what we think made the best of all human as the great Judge sees it. resolutions, that is, to follow Have we loved God worshiper, in order to know done good to all men, especthe Father, and to attain ially to them who are of the unto eternal life, has made a household of faith? Have resolution that far surpasses we fulfilled the command to any "New Year" resolution love the brotherhood? Or that has ever come into the maybe have we been "out of mind of man.

stock" as the merchant says, provement. What is to see how you stand. Has prospect to you, brother and your spiritual capital re-sister, as to whether you can mained intact, whole, or has see ways to improve it become impaired? How walk before God? about the spiritual "gain" The heights by great men reached or growth you experienced during the year? Benjamin Franklin kept a small book to note down daily the But they, while their companions mistakes he had made that day, so as to avoid them in the days following. Would the record of our professed famous American life hid with Christ in God speaks of human efforts in look good to us? Well, may-regard to human affairs. In be we would, if not approve this connection there come what we did during the last to my mind the hymn words year, at least justify it from "Take time to be holy, speak the view point of our own oft with the Lord." Will we judgment. But we will not actually give more time to receive a crown over there the service of the Master in

time in his or her past life, about life as we live it, but

the meek and lowly carpen-premely, and our neighbor ter of Nazareth; to be his as ourself? Have we loved follower, his servant, his our enemies, and have we joint" with it, and found A good thing to do in cele-fault with it? But enough brating the New Year ar-of the retrospect, the looking rival, is to look back over the back over our deeds, that we year just closed and "take may look forward to im-

and kept.

Were not obtained by sudden flight;

Were toiling upward in the night.

The foregoing verse by a

1948 than in 1947? Will we and his name shall be called "speak oft with the Lord" in Wonderful, Counsellor, the our daily lives? Will we tell, mighty God, The Everlast-and help others to tell, the ing Father, The Prince of good tidings of salvation to Peace." The shepherds came a sin-cursed world? Will we not only to see the Son of grow in grace and the knowl- God in a lowly manger, but edge of our Lord and Savior, the completion of a promise, Jesus Christ?

rightly dividing the word of opening of spiritual mean to you? Opportunity? study does the extent of our What do you mean to the blessings begin to dawn upon New Year?

AND ON EARTH PEACE

Ord L. Strayer

which came to the shepherds and betokened an era of upon the hills that night for in lift for mankind. Built upon it was the fulfillment of the the unselfish, it could not promises which had been fail so long as His principles made thousands of years be- were carried fore. Expectation had be-Church has always been able come reality. Nearly eight to withstand attacks from hundred years before, Isaiah without. The attacks have had written, "For unto us a become as destructive as child is born, unto us a son they have for the reason that is given: and the government evil has been working from shall be upon his shoulder: within.

the word made flesh to dwell Study to show thyself ap-among us, full of grace and proved unto God, a workman truth. It marked the end of that need not to be ashamed, the Mosaic Law and the truth, are Paul's words to tunity to man to an extent Timothy that are quite as hardly dreamed of before the appropriate for us today as teachings of Christ. Only when they were written now, after nearly two thou-What does the New Year sand years of experience and us. The birth of that Baby in Bethlehem was to have a more far reaching effect on the existence of mankind than any other event in all recorded history.

"Good will to men" was It was a joyful message the accompaniment of peace

It is not strange, there-possible factor in the spreadfore, that we find conditions ing of civilization. Men and in the world today and in women of God, driven by a the church, not to our liking. hunger for souls, crossed Good and selfishness cannot deserts, penetrated jungles abide with each other. Com- and bore almost unbelievable merce has been more than hardships in order to spread willing to follow the gains word of the Kingdom and of made by the followers of the the Message. The bones of meek and lowly Savior, and many a missionary bleach on with commerce have come mountain and plain. But those whose selfish interests wherever the Cross of Christ have been controlling and has been introduced to manwhose influence has been kind with the purity of against the full development Christ's unselfish message of spiritual attributes in the behind it, peoples have been lives of men. To the con-left in better circumstances trary, such influence is such than before they learned of that even those things which God. This was the ideal for may have been established which Christ was born into with the best of intentions the world, that the spreadare in danger of being re-ing of His Gospel should help tarded in development if not and bring benefits to all. completely nullified.

able for us to consider for a have been possible under the moment what Christianity charter of the United Nahas meant to mankind and tions are prevented from what conditions we are now being made living under and the reasons. through the Through the impetus of for power of vicious political evangelism, the religion of elements. We find many Jesus Christ has been spread peoples underprivileged and to the uttermost corners of in great poverty and filth, the earth. There is not a kept so by exploitation by historian of any consequence men whose greed can who will not admit, even con-satisfied in no other way. tend, that the spread of There are Christianity throughout the where men, women and chilearth has been the greatest dren live under unsavory

ompletely nullified. Nothwithstanding this, we Perhaps it would be profit-find whatever benefits may Nothwithstanding this, we selfish desire slum districts

conditions, and the income criticism one of from such dwellings is fat-dispersing scarce tening the purses of indi- which should be used in viduals and organizations spreading the kingdom and who and which would like to fighting the devil. Many be looked upon as christian, denominations are engaged Millions in recently conquer- in the futile spectacle of ated countries, as well as those tempting to serve God under who were nominally our conditions of strife, disunity friends during the past war and lack of harmony of our are suffering today from the own making. It is no wonlack of even the essentials of der that those who are outlife. Yet many quibble about side of the fold are infresending food and clothing, quently attracted to it. even "in the name of Christ." preach political peace.

question. It is a terrible with the example of Christ. commentary upon human Yet in that which we are efforts to follow the meek pleased to call our spiritual and lowly Savior. The Prince lives, few of us have attainof Peace, that one of the ed unto anything which is greatest deterrents to the suggestive of true brotherspread of His Gospel has hood. Men and women who been the lack of peace and are outside the Church may harmony among those who in some instances be justiclaim to be following in His fied in claiming that they do footsteps. As Christians, we not need to seek new centers have broken up into nearly of controversy. They have a three hundred different right to expect the calm and groups, which means that quiet which the true followthere are that many separate ing of Christ engenders and and distinct interpretations not merely to expect to exof the Gospel. Instead of change political for eccleseach group accepting its own lastical centers of and rearesponsibility for holding to son for unrest. its own interpretation, we The celebration of the beat our hands together in birth of Christ should there-

another. energies It is not only in this re-urge that all men are brethgard that the actions of so-ren and that the use of force called christian individuals and the fomenting of unrest and nations are subject to is wrong and not in accord

fore be used as a period of rededication, of reconsecration, to the principles which Jesus set forth during His ministry. He taught love, peace, joy, longsuffering, gentleness, goodness, faith, their importance by time or meekness, temperance, and age, except the birth against these there is no Jesus the Christ or Messiah. law. How changed our lives His birth should be would be if we would only great importance now, and study these few desirable in the future, until his second features of the life of Christ coming. and incorporate them in our The angel of the Lord said. lives. How changed the "Behold, I bring you good world would be if these printtidings of great joy, which ciples could become so out-shall be to all people. Glory standing in the spiritual to God in the highest, and equipment of nations that on earth peace, good will towar could be outlawed and ward men." Luke 2:10, 14. nations could settle their A light to lighten the gendifferences amicably by tiles and a glory to agreement before an orgy of people Israel. destruction instead of after. That is the way Christ great rejoicing taught, that would be the humanity. Let us be glad much to be desired result of and give honour to Him. the application of His teach-Blessed be the Lord God of ings. Such an application Israel. For he hath visited would rebound to our every and redeemed his people. good. There would be no That blessed hope, and the more war, no more suffering glorious appearing of for want of the necessities God of our Lord and Savior of life. There would no un-Jesus Christ, who gave himkindness, no back-biting, no self for us, that he might regossip, no harshness, only deem us. Gal. 4:4-6. the quiet humble purposeful "When the fulness of the application of the love of time was come, God sent God in our hearts, and on forth his Son, God hath earth, peace. Vienna, Va. sent forth the spirit of hisson

HISTORY

Wm. Kinsley

Most all past events lose

This should be a day

into your hearts, crying about Santa Claus. These Abba, Father.

redeemed us from the curse religions and idol of the law, being made a shipers. These have been curse for us: that the bless- gradually gaining their ing of Abraham might come popularity in the world in on the Gentiles through general, greatly commercial-Jesus Christ; that we might ized by the business world. receive the promise of the and even by some so-called spirit through faith." For christians. Are we wor-

II Pet. 1:4. "Whereby are Jesus? given unto us exceeding Is not the day of His birth great and precious prom- to celebrate and reverence ises." Ye were without God. His name? and without Christ in the Rejoice at the birth of your heaven world, having no hope and were afar off, and are made Who grace and salvation to sinners nigh by the blood of Christ. We'll own Him as Prophet, as Priest For He is our peace, even when we were dead in sin, while glory and honour unto Him hath he quickened us together with Christ.

Isaiah 9:6-7, "For unto us a child is born, unto us a son is given The Prince of Peace. Of the increase of his government and peace othere shall be no end." that men would praise Lord for his goodness toward the children of men.

We have just past Christmas day, Dec. 25th, a day of feasting and celebrating, a day of great pomp, grandeur Feb. 1, 1947 issue of the Bible and splendor. Frustraneous Monitor or if there are any others stories are told the children which should be included in that

bba, Father. were originated almost two Gal. 3:13-14. "Christ hath centuries ago, by the Pagan ye are all children of God by shipping the day, or are we faith in Christ Jesus. worshipping the Holy Child

born King,

and as King,

Come sit at His feet and instructions receive.

While life and salvation He freely will give.

Hartville, Ohio.

NEWS ITEMS

FIXED COMMUNION DATES

If any fixed communion dates are different than those printed in the list, please let me know at once. -Editor.

CREDENTIAL BLANKS

Will any Congregations needing credential blanks during the next year, please order them at once so that the Publication Board may know whether the present stock is sufficient or not. -Editor.

MAILING LIST

The revised mailing list has been in use since about Nov. 15th, which should show all renewals up to Nov. 1st. If there is any mistake in your expiratoin date or in receiving the Monitor please send a card to the editor. Often if you are not receiving the Monitor regularly you can clear it up better by asking your local post office if they can help you. -Editor.

WENATCHEE, WASH.

The Dunkard Brethren at place met in council Dec. 6th. Hymn "Stand up for Jesus" was sung. Bro. C. E. Inks read I Peter 4 and led in prayer.

Elder E. W. Pratt took charge and the following officers were elected for the coming year: Elder, E. L. Withers of Newberg, Ore.; assist. elder, E. W. Pratt; Bro. D. B. Steele. chairman of the board of trustees; Bro. Freed, re-elected trustee: the Sunday school officers were all reelected. Bro. Freed closed the meeting.

coming series of meetings with Bro. was held for officers for the coming Kegerreis from Pennsylvania as our year. evangelist. We have secured the Bro. W. A. Taylor opened

Advent school house on Cascade and Lewis streets for these series. E. W. Pratt, Cor.

TRACTS

The General Mission Board wishes to announce that we have abundance of copies of the little tracts on Plain Dressing, enough we presume for all our congregations to have as many as they want, to pass out whereever interest is shown. Please order now all you need, they will be sent promptly.

Wm. Root, Sec. G. M. B.

REQUEST FROM NEWBERG, ORE.

We wish to express our gratitude to the Heavenly Father for those who are willing to deny themselves and be a separate people, that have faith in the whole gospel of Christ.

We, here at Newberg, desire and feel the need of more members to help carry on the work of the Lord at this place.

We have a nice little band of members here, but need a few more families to locate in our midst to help us.

We have a good diversified country which makes it a pleasant place to live. We invite you to give this consideration.

Galen B. Harlacher. R. R. 2, Box 104, Newberg, Ore.

WAUSEON, OHIO

The West Fulton church met in regular council Saturday evening. We are looking forward to our Dec. 6, 1947, at which time election

leading in prayer, after which our us over Sunday. elder took charge. Some unfinish- May we ever be found faithful in ed business was taken care of in His service. working for an improvement in the dress question, after which elections were held. Eld. Melvin Roesch was re-elected as presiding elder for the coming year, Bro. John Carpenter as Sunday school superintendent, and Bro. Edward Johnson as church .-

We also took the voice of the church for an evangelist for the coming fall. Announcement will be Taylor, was born at Wauseon, Ohio, made later when arrangements May 23, 1872, and passed away at have been made.

All business was disposed of in Dec. 5, 1947. a christian way. A determination On March 31, 1891 she was united for greater work in the coming in marriage to Bro. Charles Warren year was expressed. We crave an Good, and to this union were born interest in the prayers of the faith- six children, three having preceded in behalf of the work at this place. her in death. Sarah Roesch, Cor.

PLEVNA, IND.

church met in regular council Dec. and near Wauseon, Ohio. 13th.

Surbey took charge. officers and teachers.

as Elder; Bro. Levi Miller, treasurer; Chesterfield church on chorister; Sister Weimer, Bible Monitor agent and Hawley cemetery. correspondent; Bro. Walter Bird. Sunday school superintendent; Bro. Harley Rush, Sunday school chorister, and Bro. Paul Edward Kintner, secretary.

services by reading I John 1, and prayer. Bro. Surbey remained with

Tena Weimer, Cor.

OBITUARIES

ELLA C. GOOD

Daughter of T. D. and Matilda the Wauseon Convalescent Home on

She united with the Church of The Brethren some fifty years ago, and continued in that faith until her death. With the exception of The Plevna Dunkard Brethren three years, her life was spent in

She is survived by: her husband, Bro. Harley Rush conducted the Charles; one son, Robert of Jackdevotions after which Elder Howard son, Mich.: two daughers, Mrs. Roba The main Whitehead of Detroit, and Mrs. items of business was the electing Lydia Rosencrance of Brooklyn. church and Sunday school Mich.; 15 grandchildren; and five great grandchildren.

Bro. Howard Surbey was chosen Services were held at the East Monday Bro. Clarence Surbey, church clerk; afternoon, Dec. 8, 1947, in charge of Bro. Levi Miller, trustee; Sister Lela Brethren Melvin Roesch and Ed-Tena ward Johnson, with burial in the

Sarah Roesch, Cor.

JOHN HEDRICK

Was born Nov. 29, 1854, in Blunt Meeting was closed by song and County, Tenn., near Marysville.

At the age of 16 years he joined county, Pa., near York. the Baptist church. In the same She was baptized and united with year he was married to Becky Red- the Church of The Brethren Aug. mond, she passing away four years 8, 1907. later. To this union were born three children.

Chattanooga, Tenn. She passed One infant daughter away three years later. union were born three children.

He moved to eastern Jackson county, Mo., in 1883. The remainder of his life was spent in that vicinity. He was a farmer all of his life.

He married Susie Jones in Jackson county, and to this union were born 12 children, she passed away in 1926.

He was baptized into the German with heart disease. In her Baptist church in 1904, later affiliating with the Dunkard Brethren church. About a year before his death he became sick and was an invalid for almost a year, not being able to attend church services. He passed away Nov. 17, 1947, at the home of a daughter. He is survived by the following nine children: Mrs. Elizabeth Huston, Kansas City, Mo.; Mrs. Ella Knapp, Archie, Mo.; Mrs. Esther McMillan, Mrs. Lily Wright, Mrs. Grace O'Bannon, Mrs. Mary Fitzbaugh, Mrs. Gertrude Thomas, Floyd Hedrick, and John Hedrick, all of Kansas City, Mo.

Funeral services were conducted by the writer at Blackman funeral home in Kansas City, with burial in the Buckner cemetery, Buckner, Mo. Harry Andrews.

SADIE MAE MARKS

Sister Sadie Mae Marks, the oldest child of Henry and Anni Fahs. was born Aug. 15, 1889 in York Elizabeth Sink Jamison was

She was united in marriage Daniel K. Marks, Sept. 8, 1907. He later married Mary Moore of this union nine children were born. passed To this Oct. 22, 1940. She is survived her husband, seven sons, one daughter, and 11 grandchildren, all living in York county, Pa.

> Bro. and Sister Marks united with the Dunkard Brethren Church at Shrewsbury, in which she served faithfully for ten years as deacon's wife, and later minister's wife.

> Four year ago she was stricken condition attended she school and church services till this last year she became weaker and not able to attend church services.

> During her recent illness she called for the anointing service, which was administered. She was and patient through all of her affliction.

> She died from heart failure and dropsy Oct. 30, 1947, aged 58 years, 2 months and 15 days. She will be missed in the home, community, and church.

> Funeral services were held at the Shrewsbury Dunkard Brethren church, Nov. 1, 1947 at 2 p. m. Interment in Stump's cemetery. Services were in charge of Elder A. G. Fahnestock, Lititz, Pa., assisted by Elder J. L. Myers, Loganville, Pa.

C. M. Stump, Cor.

JOHN LEWIS JAMISON

Son of John W. Jamison October 5, 1872 at Boones Mill, Franklin county, Va., and died Nov. 22, 1947 at his home in Quinter, Kansas at the age of 75 years, one month and 17 days. He had been ill for several years and died of a heart attack.

On Dec. 17, 1891 he was united in marriage to Lydia A. Flora at Boones Mill, Va. To this union was born eight children, all of whom are living.

In December 1906 the family moved to a farm southwest of Quinter, Kansas where they have since resided. In 1893 he became a member of the German Baptist Brethren church. To these vows he has always remained true and faithful and was an example of true Christian living.

He leaves to mourn his passing his wife, Lydia, and five sons, Ernest and Horace of Quinter; Noah of Colby, Kans.; Paul of DeRidder, La.; Everett of Wakeeney, Kans; three daughters, Mrs. Flora Williams of Grimes, Ia.; Mrs. Clara Lilly of Quinter and Katie of the home; 37 grandchildren and seven great grandchildren; three brothers, Dave of Boones Mill, Va.; Tom and Cabel of Quinter and three sisters, Mrs. Mary Boitnott, Mrs. Barbara Kesler of Quinter and Mrs. Sally Flora of Dallas Center, Ia.

He was preceded in death by three brothers, one sister and seven grandchildren.

Services were conducted at the home by Bro. Walter Pease. Services at the Church of The Brethren at 2:30, Nov. 25, conducted by Brethren Millard Haldeman and Dale Jamison. Bearers were six nephews. Burial in the Quinter cemetery.

Sister O. T. Jamison, Cor.

The Break of Day

Many a toil, many a care,

Many a heartache, many a prayer; Known to some, and some who care, Others fain to share or breathe a prayer.

Weary hours wear away to this restless clay;

Long the night it seems, until the break of day.

Jesus in heaven is calling away
His precious jewels with him to
stay,

Love for his presence, and obedience to His word;

Patient and prayer, this temple be changed to dirt.

Yonder in heaven, faintly see, a beaconing ray;

Dawning appear; anxiously awaiting the break of day. Poem by David F. Ebling.

RACHEL COVER MILLER

Rachel Cover Miller, daughter of Jacob and Minerva Cover, was born May 18, 1859, near Bryan, Ohio, and passed away at the home of her son, Clyde, in Bryan, Ohio, on Dec. 13, 1947, at the age of 88 years, 6 months and 25 days.

She became a member of the Dunkard Church early in life, and remained true till her Savior called her home. She was united in holy matrimony to Samuel Allen Miller, Jan. 1, 1880, and to this union were born two sons, Charles of Topeka, Ind., and Clyde of Bryan, Ohio. Her husband preceded her in death, passing away Nov. 4, 1944.

Her entire life was spent in Williams county, Ohio. Her deep concern for others made her a wide friendship, especially was she concerned about the welfare of the

church with which she affiliated.

Her peaceful attitude had much influence over those around and about her, and was a great fort in her latter days.

She was well fortified Christian belief and early learned the power of the prayer life, those who knew her best always found her looking at the bright side of life.

Besides her two sons, she leaves one brother, David Cover of Toledo, Ohio; four grandchildren, five great grandchildren, also a large number of other relatives and friends.

Services were conducted Tuesday afternoon from the Pleasant Ridge church, Dec. 16, 1947, with Elder Melvin Roesch in charge, assisted by Brethren Vern Hostetler, and Edward Johnson. Burial in the Shiffler cemetery northeast of Bryan. Ohio.

Sarah Roesch, Cor.

IN THAT CITY

O'er deaths sea in yon blest City There's a home for every one; Purchased with a price most costly, 'Twas the blood of God's dear Son.

In that city, bright city, Soon with loved ones I shall be: And with Jesus lie forever, In that city beyond death's sea.

Here we've no abiding city, Mansions here will soon decay: But that city God built firmly It can never pass away.

I have loved ones in that City, Those who left me long ago: They with joy are waiting for me. brought forth the fruits

Toward that pure and Holy City Oft' my longing eyes I cast; Jesus whispers sweetly to me, Heaven is yours when death is past.

Sel., by Lizzie Hummer.

OUR PAST SALVATION

Harry L. Junkins

In Acts 10:34-36 we find this language, "Then Peter opened his mouth and said of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with Him." Then we are all accepted of him if we comply with the conditions. Believe on the Lord Jesus Christ and thou shall be saved. Who? Any penitent sinner that believes that God means what He and acts accordingly.

When the Philippian jailer believed on the Lord Jesus Christ after Brother Paul had spoken unto him the word of the Lord Jesus Christ he took him, yet that same hour of night after he had made proper restitution by washing the same stripes he had made on Paul the evening before. Thus he had There no farwell tears are shed. meet for repentance then

and then only Brother Paul should walk in them." saw fit to baptize him, and he at once began to act as a child of God. He brought WASHED BY THE WORD them into his house and set meat before them and rejoiced believing in God with all his house.

Did the jailer become a child of God? When was he made a joint heir with Jesus Christ? How had he a title to an incorruptible, undefiled and unfading inheritance? How was it brought about?

It began the instant that he believed with his heart and confessed with mouth Jesus as his Lord and began to undo with his own hands the things he done wrong. Was he justified from all his sins? When had he peace with God, who made it possible for God and man to meet on the terms of Jesus Christ on the Cross. What did it cost man, for we find Eph. in 2:8-10, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works. Lest any man should boast for we are his workmanship, created in Christ Jesus unto good works, which God has

R. 1, York Springs, Pa.

Mrs. Harriet Martin

Eph. 5:26

The minister opened his Bible and read, "Let the dead, bury their Matt. 8:22. I felt disturbed and uncomfortable, just as I did when my mother washed my hands and face. It certainly was not enjoyable for me, but when it was over, I was clean and felt much better.

But here, I was being washed by the word. thank God). For He knew I was straying off down a by-road, and I was brought back.

For some time I had been playing the role of Martha. cumbered about with much serving, temporal things, "dead things," were crowding out the spiritual.

We Christian people must be about our Father's business in kingdom service.

Satan and his host, are working with might main to destroy the Christian faith. Let us be up and before ordained that we doing. The night cometh when no man can work. Fowler. Colo.

THE TWO ROADS

Jean Paul Frederick Richter

It was New Year's night; and Von Arden having fallen into an unquiet slumber. dreamed that he was an aged me once more at the enman standing at a window. trance to life, that I may He raised his mournful eyes choose the better way." But toward the deep blue sky, the days of his youth and where the stars were float-his father had both passed ing, like white lilies on the away. surface of a clear, calm lake. Then he cast them on the floating away over dark earth, where few more help-marshes; these were less beings than himself now days of his wasted life. moved toward their certain saw a star fall from heaven goal—the tomb.

him, he had passed sixty of and the sharp arrows of unthe stages which lead to it, availing and he had brought from his home to his heart. journey nothing but errors remembered his early comand remorse. His health was panions, who entered on life destroyed, his mind vacant, with him, but who, having his heart sorrowful, and his trod the paths of virtue and

up before him, and he recall- Year's night. ed the solemn moment when The clock in the his father had placed him at church towner struck, and, the entrance of two roads-the sound falling on his ear, one leading into a peaceful, recalled his parents' sunny land, covered with a love for him, their

ing with soft, sweet songs; the other leading the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out in his agony, "Oh, days of my youth, return! Oh, my Father, place

He saw wandering lights and vanish in darkness; this Already, as it seemed to was an emblem of himself; remorse Then he old age devoid of comfort. of labor, were now honored The days of his youth rose and happy on this New

fertile harvest, and resound-son; the lessons they had

taught him; the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his father dwelt; his that labor and are heavy darkened eyes dropped tears, laden, and I will give you and with one despairing rest. Take my yoke upon effort he cried aloud, "Come you, and learn of me; for I back, my early days! come am meek and lowly in heart; back!"

for all this was but a dream easy and my burden is light." which visited his slumbers Matt. 11:28-30. on New Year's night. He Jesus invites all, but the ed God fervently that time need for the Saviour. had not yet entered the deep, for the soul. It is sad dark cavern, but that he was deed that such a great numfree to tread the road lead-ber of people cannot be made ing to the peaceful land, to see the need of salvation. where sunny harvests wave.

threshhold of life, doubting those had who were under which path to choose, re-the law. member that, when years "Learn of me," He says. have passed, and your feet If one comes to him, and stumble on the dark moun-takes up his yoke he tain, you will cry bitterly, show him how to work out but cry in vain: Oh youth, his soul's salvation with fear Oh, give me back and trembling. my early days!"

man writer who died more birth by baptism. than a century ago. This He said to Nicodemus, "Ye essay is found in an old must be born again." Jno. school reader.

Sel. by L. B. Flohr. study this account for your-

COME TO JESUS

W. C. Pease

"Come unto me, all ye and ve shall find rest unto And his youth did return; your souls. For my yoke is

still was young; his faults one who responds to his call alone were real. He thank-must feel his guilt, and a was still his own; that he desire should be to have rest

Jesus furnishes a Ye who still linger on the much easier to wear than

Jesus teaches faith and re-Note—Richter was a Ger-pentance, and also the new

3:7. Dear reader, read and

self.

Peter also said, "Repent, and be baptized every one of love the world, the love of you in the name of Jesus the Father is not in him Christ, for the remission of For all that is in the world. sins, and ye shall receive the the lust of the flesh, the lust gift of the Holy Ghost." Acts 2:38.

A man came to Jesus, and is of the world. said, "Lord, I will follow Thee whether soever thou goest." And Jesus said unto him, "Foxes have holes and forever." I Jno. 2:15-17. birds of the air have nests. but the Son of man hath not such as shows, dances, card where to lay his head." Luke parties and divers other 9:57-58.

and hate not his father, and and follow Jesus. Neither mother, and wife and chil-can one by so doing enter dren, and brethren, and into the kingdom of heaven. sisters, yea, and his own life also, he cannot be my disciple." Luke 15:26-27.

not see how one can hate these other things. May we himself."

We must keep the natural what it teaches. man under, or deny ourselves of any thing that would conflict with the Spirits leading or power. "God forbid that I should glory, save in the cross our Lord Jesus Christ, whom the world is crucified unto me, and I unto the world." Gal. 6:14.

"Love not the world,

neither the things that are in the world. If any man of the eyes, and the pride of life, is not of the Father, but And the world passeth away and the lust thereof: but he that doeth the will of God abideth

So worldly amusements things are not to be indulged "If any man come to me, in, by one who would come

We hear folks say they belong to a certain church, and we find that they use But some one says, "I can-tobacco, and do some of study God's word, and learn

> "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. of That the man of God may be perfect, throughly furnished unto all good works." Tim. 3:16-17.

> > Quinter, Kans.

A NURSE ASKS-

Do you think that God you take it to the man. would send me to hell be-he refuses to take it. And cause of the little things although you plead with him that I do?" asked a lovely to take it, he continues to re-young hospital nurse the fuse. Now if the man dies,

other day.

The things referred to "Why, the man is would not be considered very blame," she replied. bad—for unsaved people. "You are right, and that is wise, she apparently led a again," you will die a sinner. blameless life; and she had And Jesus said that if you tion that you would take her come where He is. And there for a real Christian if you is no other place left for did not know better. She people to go but hell. But was a church member, too, God has prepared a wonderand had been active in Sun-ful antidote for sin, and the day school and young moment you take it, the people's work; but she had poison will be neutralized; never been "born again" and for all of your sins will be she knew it. John 3:3.

After thinking over her away forever." question a little, I said: "What is this antidote?"
"Your approach to this ques"The Lord Jesus Christ is tion is from an improper God's remedy for sin. For angle. Now let me try to He left heaven's glories and make it plain just how the came into this world for the matter really stands between express purpose of putting you and God. Let us sup-away sin by the sacrifice of pose that a man is brought Himself. And now if you into the hospital who has will receive Him as your taken a deadly poison by Saviour, your sins will all be

pares an antidote which will neutralize the poison, and just who is to blame?"

She spent most of her time a perfect illustration of just reading magazines and how the matter stand befunny books when she was tween God and you. For off duty, and she went to see you have been poisoned by a movie occasionally. Other-sin, and unless you are "born such a sweet, kindly disposi- die in your sins, you cannot forgiven, cleansed, and put

mistake. The doctor pre-blotted out, and God says

that they will be remember-saved. For how can we exever, Heb. 8:12. But if you care more about the petty refuse to take God's remedy, baubles of this world than you cannot blame Him if you we do about Him are lost forever. For by re-heaven? How foolish people fusing to take His antidote are to let a few trifling for sin, you are sending things of this world keep yourself to hell: when you them out of heaven! Everyrefuse to take the wonderful body agrees that Judas remedy that God has pro-Iscariot made a bad bargain vided for you then you alone when he sold the Lord Jesus are to blame. Now is that for only thirty pieces clear to you?"

ly, "I understand."

"So you see, it is not the "Would God send me to to save you. Now the little people to blame God for their things you do may not seem lost condtion, when there is very serious in your estima- no one to blame but themtion. But if you are going to selves. Satan is very subtle, let them keep you from and he would like for people Christ, and thus keep you to think that God is hard, out of heaven; they look cruel, and unjust; when, in pretty serious and pretty big reality, He is kind, loving, to me. Are you going to let and merciful. He has done them keep you from Christ? everything in His power to Don't you want Him more save you, dear friend, but than you do anything else in He will not force you to be the world?"

"Yes, I do!" she said soft-will.

lv.

ed against you no more for-pect God to save us if we ear to you?" silver, but many people to-"Yes, it is," she said graveday are selling Him for a great deal less than that.

case that God sends you to hell because of the little hell merely because you do things that I do?" The quescertain things, but you tion may be asked very insimply send yourself there nocently, but it is really a when you refuse to take the subtle attack upon the charremedy that He has provided acter of God. Satan wants saved against you own free

When God offers us And that is the point we adequated remedy for our must reach if we want to be condition and we refuse to

take it, then the blame is en-brother, "Be of good courtirely on us. If you have age?" Yea, why am I living any doubt about God's love at all, but to help some one for you, then look to the else to live?. Read Isa. 41. Cross. Why did the eternal Son of God lay aside glory and come into this world for the one purpose of dying for our sins, if He did not love us? That is the full proof of His love, and His great sacrifice at Calvary is a complete and sufficient antidote for all our sins when we accept it our as very own.

Will you not come to Him, dear friend, and receive Him as your Saviour and Lord; and thus be freed from the fatal consequences of your sins? Or will you refuse God's remedy for sin, and thus plunge yourself into a lost and hopeless eternity? He has done all that could to save you, and He will save you Now if you will only look to Him and definitely follow His words.-By C. D. Carter.

MY ENCOURAGEMENT

courage, but that others also all? Read Acts 27. may have it? Why am I strong, but that others may I a voice, but to say to my idea that holds you.

MY STRONGHOLD

Though a host is encamped against me, God is the stronghold round about me. Though persistent enemies seek me out, God will hide me in His tent. Though an ocean of trouble around me, God will lift me up on a rock. I will not be proud, for I am very weak; but I will not fear, for God is very strong. Read Psa. 27.

MY BELIEF

When God comes to me, in any storm of life, and tells me that all is well with me and with those that are in the ship with me, and bids me be of good cheer-how often He does thus come; as often as the storms themselves come! Let me with Paul, "I believe God. that it shall be even as it was told me." What, otherwise, For what have I good is the use of hearing God at

An opinion is an idead that cease to be weak? Why have you hold. A conviction is an

THE BIBLE

Uproother of sin. Begetter of life. Revealer of God. Light of intellect. Fashioner of law. Guide of history. Foe to superstition. Comfort in sorrow. Enery of oppression. Strength in weakness. Star of death's night. Promise of the future. Pathway in perplexity. Escape from temptation. Illuminator of darkness. Secret of national progress.

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Ornament and mainspring of literature.

Moulder of institutions and governments.

Regulator of all high and worthy standards.

Answer to the deepest hungerings of the heart.

—Selected.

JOHHNY'S DILEMMA

"Say, Mamma dear, why don't you Smoke and spit, and chew like pa? If it is right for him, it is for you; Now don't you think so, ma?" If he could see me with a pipe, I know he'd really groan; He'd run away this very night, Or drive me off from home.

"I often hear my papa say
A pattern he would be,
I wonder if he things of you
Or even thinks of me."
He prays, "O Lord, do make me
right,
Yes, ever right and true;

Yes, ever right and true;
Now does the Lord come down and
help

My pa to smoke and chew."

"But if he does, it must be right,
Yes, right for you and me.
How can pa ever blame us, ma?
"Tis more than I can see.
I notice when the preacher's here,
Pa hides his pipe away;
Would he do that just all the time
If Jesus came to stay?"

"Ah, Jesus would not smoke and chew

Before you little man,
And yet there are some preachers
do;

I don't see how they can.
They often tell me to be good,
To always do the right,
And be as good away from home
As when 'm in your sight."

"If I should smoke and chew like pa,

Would such men fill my pipe
And then kneel down and pray like
this;

'Help Johnny to be right?'
So many things perplex me, ma,
There's much I cannot see;
Why things are right for papa dear,
And not for you and me."

"One thing I know is right,
To never smoke and chew;
And what is right for your dear
boy,
Is also right for you.

Now don't say much to dear old pa, country, and respectable Or dear old Uncle Bill, For God hath said of filthy folks, "Let them be filthy still."

ANOTHER YEAR IS DAWNING

Another year is dawning; Dear Master, let it be, In working or in waiting, Another year with Thee.

Another year of leaning Upon thy living breast, Of ever-deepening trustfulness, Of quiet, happy rest.

Another year of mercies, Of faithfulness and grace; Another year of gladness In the shining of Thy face.

Another year of progress, Another year of praise, Another year of proving Thy presence all the days.

Another year of service, Of witness for thy live; Another year of training For holier work above.

Another year is dawning; Dear Master, let it be On earth or else in heaven Another year for Thee.

-Frances R. Havergal. Selected by Treva Brumbaugh.

SENTENCE SERMONS

for the Bible, that the earlier strict account (as the my children begin to read it righteous do, and thereby the more confidnet will be shorten their lives) of words my hopes that they will spoken against thee by prove useful citizens to their others. Read Eccl. 7:21.

members of society."-John Quincy Adams.

"If we abide by the principles taught in the Bible? our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."-Daniel Webster.

"I have now disposed of all my property to my There is one thing family. more I wish I could give them, and that is, the Christian religion. If they had that, and I had not given shilling, them one would have been rich: and if they had not that, and I had given them all the world, they would be poor."-Patrick Henry, in his last will.

As therefore thou being far from perfectly just, thyself hast much to be for-"So great is my veneration given by God, do not take too

BIBLE MUNI

Vol. XXVI

January 15, 1948

No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

1948

turned in the history of time. year and hoping to do better people, around this season of the year, have looked over the past year and enumerated many of their short-ated many of their short-ated will do so good that there is not room for improvement but we should have risen to a state of usefulness for our comings and mistakes. They Lord and Savior. also have considered the pos- "For when for the time 5:21.

over us.

Consider our blessings and 12-14. the experience we have had As long as the church

as we labor year to year, we should have grown above the Another page has been state of being far short each Usually serious thinking the next. Although we never

sibilities of the New Year ye ought to be teachers, ye and have planned how they have need that one teach you may improve their record. again which be the first "Prove all things; hold fast principles of the oracles of that which is good." I Thess. God; and are become such as have need of milk. We have many favorable not of strong meat. For conditions at the present every one that useth milk is time such as: Religious free-unskilful in the word of dom, freedom of the press, righteousness: for he is a the knowledge to maintain babe. But strong meat bereasonable health, temporal longeth to them that are of blessings including food, full age, even those who by clothing, and sehlter, and reason of use have their reasonable authorites ruling senses exercised to discern both good and evil." Heb. 5:

efforts in teaching its mem-chapter, in the Bible Monibers the ordinances of the tor. This book was written New Testament, the funda-about forty years mentals of being separate Elder S. N. McCann. Sister from the world and of lov-Zora Montgomery has selecing one another; how can we ted and submitted this book expect her to be able to teach to us for printing. sinners to love one another As you read the chapters or to have faith in God and of this book from issue to

near have we individually like for you to keep in mind. reached the state of being a First, in any book, even follower of Christ? He was the Holy Bible, we dare not tempted, yet without sin. pick out a certain paragraph He always did those things or even a certain chapter that pleased His Heavenly and base all our conclusions Father. He ministered to on it but we must consider the sick, the aged, and the the book as a whole. All poor. He warned those who parts make up the book and thought they were doing it takes all parts to complete God's will but yet were far the author's thoughts. short.

true heart in full assurance tive authority, especially in of faith, having our hearts Spiritual things. The Holy sprinkled from an evil conscience, and our washed with pure water. Let us hold fast the profession of merely gather together the our faith without wavering." Heb. 10:22-23.

BOOK REPRINT

decided to print the book velopes one thought or an-

must spend its time and ness" as a serial, chapter by

His plan of salvation? issue there are two import-As Christian people how ant thoughts that we would

Second, no book written "Let us draw near with a by man can be taken as posi-Bible is the final authority, bodies the truth, the word of God. The best of other books thoughts of the Bible on any particular subject or reason on and discuss a subject as to get one to meditate on and search into the Bible.

May you consider The Editorial Board has author's reasoning as he de-"The Lord Our Righteous-other in the succeeding chapthings are so.

The Lord Our Righteousness

(Reprinted by permission of the Brethren Publishing House, Elgin, Ill.)

Preface-

volume grew out of my to stop short of the absolute fruitless efforts to justify in perfection, holiness, rightmyself by mere works, eousness and sanctification These efforts led me to a is to substitute our works, or more careful study of the at least a part of our work, Word of God and thus to for God's predestined plan better light. If this little for man's eternal redempbook should help some poor, tion. Whenever obedience struggling souls to see some- to precept or ordinances is thing higher than mere made a factor in the work of works, to live even above righteousness, man carries rites and ceremonies, and away part of the honor, part depend wholly upon Christ of the glory, and Christ is for justification, while still not all in all,—there can then faithfully obeying all his be no absolute degree commands, its mission will holiness, and God's forebe accomplished.

S. N. McCann.

Chapter I

God Just, Yet the Justifer of The Sinner

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."-2 Cor. 5:21.

ters and may you search the holiness, absolute perfection. Scriptures to see if these absolute righteousness can satisfy God. God's justice is as wide as his mercy, and to stop short of a Perfect State of Holiness is to stop under the hand of justice and not under the hand of mercy. God has made a perfect sacrifice for sin, has provided a perfect substitute for the The contents of this little poor, imperfect sinner, and ordained plan for man's salvation falls to the ground, covered with shame and disgrace. "Thou are of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. Whenever we stop short of Christ as our substitute, we stop with only a relative degree of holiness, and God will turn his eyes Nothing short of absolute away from us, declaring that

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he never knew us.

"Follow peace with men, and holiness, without complete surrender the opposite of sin, and no ter heaven. Rev. 21:17. and uncleanness covering holiness we him, dwelling in him, ruling heaven. him. "Blessed are the pure called you is holy, so be ye be willing to lay all upon the Be ye holy; for I am holy." altar; no provision must be I Pet. 1:15,16. A complete made for the flesh, to fulfill surrender, and Christ is our

MONITOR its lusts. Rom. 13:14. complete, and unconditional surrender is required. Not even our good works, not even our obedience can we offer. Self. good of the Record Printing Co., Com- Offer. Sell, good works, mercial Printers, 2-4 South Miami obedience to ordinances, all surrenderd as filthy rags. Christ becomes our holiness. at West Milton, Ohio, under the We see God and live, though Act of March 3, 1879. continually on the cross. We live; yet we live not, for the life which we live we live by the faith of the Son of God. who loved us and gave himself for us. Gal. 2:20.

Let there be absolute holiand this continual strife about dress, tobacco, and other fleshly lusts will vanish like mist before the morning sun. We need all deeper consecration, a more which no man shall see the Christ, and legal enactment Lord." Heb. 12:14. Holi- will be largely swallowed up ness is just the opposite of in Christian sacrifice. I Cor. unholiness, just the opposite 8:13. Nothing that defileth, of uncleanness, just the that worketh adomination, opposite of uncleanness, just or that maketh a lie can enman can see God with sin sin defiles, hence without cannot "As he which hath in heart: for they shall see holy in all manner of conver-Matt. 5:8. We must sation; because it is written,

holiness, we stand without The one thing that hindersin, without uncleanness, ab- ed that young man was his solutely holy as God is holy. money, his riches. All had "Be ye therefore perfect, to be surrendered for Christ, even as your Father which is or Christ could not be his in heaven is perfect." Matt. perfection. How many 5:48.

commands us to be as per-lacked? How many lack a fect as God. The word per-complete surrender of the fect does not admit of com-world and its follies? How parison. If you are perfect many of us lack a complete you stand without sin. If surrender of our works, our one sin is found, you are not obedience? All surrendered perfect. One crook in a and Christ stands for us as stick, be it ever so small, our perfection. Christ our makes it a crooked stick. One perfection, and we are persin, one blot, one failure, and fect as God is perfect. "Thy you stand condemned in the people also shall be all right-

ed only one thing of being our righteousness. of our dear Brethren-who, no uncleanness, no blot if we like that rich young man, let Christ become our righthave kept all the command-eousness. "For both he that ments from their youth up sanctifieth and they who are and yet lack one thing of be-sanctified are all of one." ing perfect. Many will, like Heb. 2:11. the young man, turn away (To be continued.) sorrowful when they find

among us lack the same one In substance, Christ here thing which that young man pure eyes of God. | eous." Isa. 60:21. God hath The rich young man lack- made Christ to stand for us, perfect. Matt. 19:21. It should not go about to set up was barely one thing, but our own righteousness, but that was enough to make accept the righteousness of him lose heaven, lose every-God (Rom. 10:3) and stand thing,—enough to make him justified. The Lord our trust his blind obedience to righteousness, and we are legal ceremony. There are absolutely holy, perfect, many today—yes, not a few sanctified. There is no sin,

there is one thing that keeps | Search the scriptures them from being perfect. daily.

GOD'S WORD A TREASURE

Melvin C. Roesch

hearts might be comforted, much the more interested in being knit together in love, it. and unto all riches of the In John 5:37-39, "And the

and knowledge." There are two general him ye believe not. how shall they believe in him given. things." And in verse 17 of the word of truth." II Tim. the same chapter, "So then 2:15.

hearing by the word of God." Thus we see the import-

ance of the word of God in the eternal plan of redemption, and because of its im-Col. 2:2-3, "That their portance, we should be so

full assurance of under-Father himself, which hath standing, to the acknowl-sent me, hath borne witness edgement of the mystery of of me. Ye have neither God, and of the Father, and heard his voice at any time, of Christ: In whom are hid nor seen his shape. And ye all the treasures of wisdom have not his word abiding in you: for whom he hath sent, ways in which we may learn the scriptures; for in them the mystery of God's eternal ye think ye have eternal life: word, first through the min- and they are they which istry of the preaching serv-testify of me." Here is ice, as in Rom. 10:13-15. "For given the commandment to whosoever shall call upon "Search the scriptures." the name of the Lord shall which was given to the Jews, be saved. How then shall and it was through the scripthey call on Him in whom tures that the promise of they have not believed? And eternal life was, and is

of whom they have not To search, is to seek for, heard? and how shall they and in applying this to the hear without a preacher? scriptures, would constitute And how shall they preach, a study of them: Paul's exexcept they be sent? as it is ortation to Timothy was, written, How beautiful are "Study to shew thyself apthe feet of them that preach proved unto God, a workman the gospel of peace, and that needeth not to be bring glad tidings of good ashamed, rightly dividing

faith cometh by hearing, and The value of any thing is

he works the mine, the rich- at this brief perscription: finds the ore"—Sir Walter to read your Bible more." Scott.

truthfully say, "that they great man reiterated, with study God's word too much," kindly authority. but the great danger is, in come back to me a month not studying it enough. I from today." And he bowed believe the large majority of her out without a possiblility folks who argue about scrip- of further protest. ture do not know very much At first his patient was about it.

know more about Jesus. Within that awful volume lies The mystery of mysteries. Happiest they of human race

To whom God has granted grace, To read, to fear, to hope, to pray, To lift the latch, and force the

And better had they ne'er been born Who read to doubt, or read to scorn.

-Poem by Walter Scott.

THE MEDICINE

Some years ago a lady In one month she went

usually considered by its went to consult a famous worth, and lasting qualities. physician. She was a woman It can give, what no other of nervous temperament. book can, and it will last for-whose troubles had worried ever; and it is said, that and excited her to such a "The most learned, acute pitch that the strain threatand diligent student cannot ened her physical strength in the longest life obtain an and even her reason. She entire knowledge of this one gave the doctor her sympvolume. The more deeply toms, only to be astonished er and more abundant he "Madame, what you need is

"Go home and read your I don't believe any can Bible an hour a day," the

inclined to be angry. Then Our desire is that in the she reflected that, at least, new year we may resolve to the prescription was not an cultivate a greater desire to expensive one. Besides, it certainly had been a long time since she had read the Bible regularly. cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

back to his office.

he looked at her face, "I see would take it." you are an obedient patient, This is a true story. It tion faithfully. Do you feel try. as if you needed any other medicine now?" "No, doctor, I don't," she said honest-MATTER FOR THOUGHT ly. "I feel like a different person. But how did you know that was just what I an open Bible.

I knew it would cure."

smiling again. "But there God's blessings." are many, many cases in my The foregoing is from the

practice where it would "Well," he said, smiling as work wonders if they only

and have taken my prescrip-will do no one any harm to

—Sel. by Melvin Roesch.

Lewis B. Flohr

needed?" For answer, the "Our nation is sadly in answer, the famous physi-need of a rebirth of the cian turned to his desk. simple life—a return to the There worn and marked, lay days when God was a part of each household. When "Madame," he said with families arose in the morndeep earnestness, "if I were ing with a prayer on their to omit my daily reading of lips and ending the day by this book, I should lose my placing themselves in his greatest source of strength care. We should revive the and skill. I never go to an beautiful practice of offeroperation without reading ing thanksgiving at meals, my Bible. I never attend a and bring back to the family distressing case without circle the moments when finding help in its pages. father and mother unfolded Your case called not for the beautiful lessons of the medicine, but for sources of Bible to eager, young listenpeace and strength outside ers . . . Our generation has your own mind, and I show-allowed old, faithful religed you my prescription, and lous practices to slip into knew it would cure." oblivion. As a result, the "Yet I confess, doctor," nation has suffered, its chilsaid the patient, "that I came dren have become spiritually very near not taking it." starved. Let us return to "Very few are willing to try the faith of our fathers, and it, I find," said the physician, reap again the harvest of

described as the National a grove of trees, or by a run-government dective bureau. In house just as well as in expert in running down evil-church. But I also know as doers, but he has had better a matter of cold fact, the opportunity than almost any average man does not thus other man of the nation to worship. get full, first-hand informa- 5. He may not hear a tion as to the primary roots good sermon at church. He from which crimes grow. will hear a sermon by a good His warnings are timely, man, who, with his good and should carry weight wife, is engaged all the with all thinking persons. | week in making hard lives a

Former President Theo-little easier. dore Roosevelt is the author 6. He will listen to and of the following nine rea-take part in reading some

munity, a community where has suffered a loss. men have abandoned and 7. He will take part in scoffed at or ignored their singing some good hymns. religious needs, is a com- 8. He will meet and nod grade.

church attendance mean the charitably toward all the cultivation of the habit of world, even toward those for others.

3. There are enough holi-performance. days for most of us. Sun- 9. I advocate a man's days differ from other holi-days in the fact that there are 52 of them every year. by his works. Therefore, on Sundays go to Perhaps some of us would church.

pen of J. Edgar Hoover, head of the Federal Bureau of Inexcuses. I know that one vestigation, which may be can worship the Creator in

sons for going to church. | beautiful passages from the First: In this actual Bible. And is he is not world, a churchless com-familiar with the Bible, he

munity on the rapid down- or speak to good, quiet neighbors. He will come 2. Church work and away feeling a little more feeling some responsibility excessively foolish men who regard churchgoing as a soft

have expressed the thoughts

sideration. Are you in your for a man while in church. selves on certain Sundays frankness and told him so; preacher. An old mother in stop. Israel years ago said, "I do Knocking the neighbors is not go to church to hear the bad practice; if we do we are preacher, but to hear the not good neighbors. How Word precahed." Long ago about knocking the church? I heard a minister quote the Have you ever seen a memsaying that some people ber who was always in tune went to church to eye their for finding fault with this, clothes, and some to close that and the other thing that their eyes. God's true chil- the church does or does not dren, members of the New do, stand for or don't stand Testament church built by for? Can one who is always Jesus Christ, do not have in frame of mind and spirit

presented in somewhat dif-occasion to "eye their freent ways, but they are clothes," while they will find well worth our careful, time to rest and recuperate thoughtful, prayerful con-without "closing their eyes"

place every Sunday at I once stopped at a barchurch, unless detained by gain table outside a bookreason you are satisfied to store; there my eyes fell on answer for to God? Maybe a title "Knocking the Neighyou indulge occasionally in bors." I bought the book, "loaf" sugar, and decide you and it was worth reading. "don't feel" like going to Later, in a Western state I church today; is loafing at asked the man at a gasoline home on Sunday, or maybe station about the camp and playing gadabout and gossip, cabin place I had seen adversweeter than going to the tised, and which was next Lord's house for worship. door ahead. He replied in a Someone is ready to tell how derogatory way, and I counpoor the preacher is. I once tered "Oh I see then that knew a congregation that you are in the business of had a number of preachers "Knocking the Neighbors." and a program of their He said, No, but it is a place taking turns. Some mem- you would not want to stop bers quickly learned the because of its character. I rotation, and absented them-appreciated his honesty and because they didn't like the I found another place to

to belittle and criticise his rested the seventh day. fellow members (whatever Because, He ended his work the organization and pur-on the seventh day. 3, God pose), get good from his blessed and sanctified the membership and attain its seventh day. Notice purposes?

Vienna, Va.

ORIGIN OF THE SABBATH DAY

W. E. Bashor

world today, that teach that tell because it does not say. the Sabbath day that God Now did God make the commanded the Children of seventh day a sabbath day Israel to keep, was the fin-for man to observe, and keep ished work of creation and every consecutive, seventh that it had a place in the in-day thereafter? Did man tervening time between the before the flood and after, creation and the giving of keep the sabbath day? the Law on mount Sinai. Seventh-day Adventism tell That God rested and ever us they did and that we are since man has been com-still to keep it. But where manded to keep the Sabbath does the Bible tell of man day.

seventh day God ended his marriage, burnt offering, work which he had made; giving of tiths, but nowhere and he rested on the seventh do we find laws governing day from all his work which the keeping of the Sabbath, he had made. And God or do we find where man blessed the seventh day, and ever kept the Sabbath besanctified it: because that in fore the deliverance from it he had rested from all his Egypt. So why try to add work which God created and to what the record tells? made." This passage tells The Bible does not call the us the following. 1, God seventh day the Sabbath un-

Moses is here writing this account twenty-five hundred years after it had taken place. And he says sanctified it because he had rested, showing that God Sanctified the seventh day after he had rested and not while he was resting. How We have people in the long afterwards we cannot

keeping it after the creation. Gen. 2:2-3, "And on the We find laws governing

til after the children of made a covenant with the Israel were brought out of children of Israel, when? He the land of Egypt by Moses. made it with them when he The first place where we had brought them out of find the Sabbath day men-the Land of Egypt. Not to tioned is in Ex. 16:23, after their fathers but to them Moses brought the children who were alive that day. of Israel out of the land of That covenant as the tencom-Egypt. They were to gather mandments, and included in enough on the sixth day to it was the Sabbath day comdo them through the seventh mand. When was it first day for it was to be a Sab-given to man to observe? bath day. In the 27th verse This ought to settle it, when there went out some of the God brought them out of the people to gather on the land of Egypt, to the ones seventh day, showing that that Moses was talking to they had not been used to here. keeping the Sabbath day. What reason were they When did God give the com- given as to why they were mand to keep the Sabbath? to keep the Sabbath day. Deut. 5:1-4, "And Moses Adventism tells us it was becalled all Israel, and said cause God rested on the unto them, Hear, O Israel, seventh day from all of his the statutes and judgments labor. Deut. 5:15, "And rewhich I speak in your ears member that thou wast a this day, that ye may learn servant in the land of Egypt. them, and keep, and do them. and that the Lord thy God The Lord our God made a brought thee out thence covenant with us in Horeb. through a mighty hand and The Lord made not this cov-by a stretched out arm: enant with our fathers, but therefore the Lord thy God with us, even us, who are commanded thee to keep the all of us here alive this day. Sabbath day." Here is the The Lord talked with you reason the people were to face to face in the mount out keep the Sabbath day, beof the midst of the Fire." cause the Lord brought them And then Moses went ahead out of the land of Egypt, and and named the ten com-not because he rested on the mandments.

Notice that first God This is too plain to be mis-

seventh day as some suppose.

understood. It was a memorial day, a day of remembrance because of God's deliverance from slavery. This is the first mention we have of man being commanded to keep the seventh day as a Sabbath day. No place can be found where man before the flood, or where Noah, Abraham, Isaac, or Jacob ever kept the Sabbath. the theory that God Instituted the Sabbath day in the creation cannot be sustained by the word of God.

we have in keeping the Lord's day as a day of worship in which to thank and praise God, that he has delivered us from the bondage of sin through the death, burial, and resurrection of our Lord and Savior Jesus

Live Oak, Calif.

Christ.

NEWS ITEMS

APPRECIATION AND THANKS

To the dear Brethren and Sisters of the Dunkard Brethren who have been so kind thoughtful by remembering with so many beautiful Christmas cards, I take this means of thank-

been showered with so many that I cannot send in return to all of you. Eternity alone will reveal the good that these have been to me. I am wishing a very merry Christmas to one and all in Jesus name.

Your brother in Christ Jesus our Lord.

> J. P. Robbins. Potsdam, Ohio.

WENATCHEE, WASH.

We were glad to have Bro. J. M. Keggerreies with us for a series of meetings. It was near to the holiday season but the brother gave us soul searching services. The good seed has been sown and we hope the What a beautiful likeness harvest will bring in souls as the result of his labor. The meetings were closed Sunday night with a fair attendance and good attention, after which our brother left on the train to rejoin his family at Turlock, Cal.

> Our dear brother, D. B. Steele was able to attend part of these services but went to the hospial on the 18th There was other sickness here that kept some from attending services.

> Pray for the little band here as it seems that people always want to work where there are large memberships and neglect the needy small churches. Our Lord made a grand promise to the little groups, "Where two or three are gathered together in my name there am I in the midst.

> > E. W. Pratt. Cor.

GOSHEN, IND.

Our regular quarterly ing each and everyone. I have convened at 7 p. m. on Dec. 20th. Hymn 335 was sung and Bro. Roy Swihart read Phil. 2:1-16. After some very helpful comments on the scripture he lead in prayer.

Our Elder, Harry Gunderman then took charge. Bro. Dallas Sigler read the minutes of the last council. Some unfinished business was taken care of. Four letters were presented and received. Bro. J. W. Priser then read the treasurer's report which was approved.

We then proceeded to elect the following Sunday school and church officers: Floyd Swihart, Supt., with J. W. Priser, assistant; Mary Alice Swihart, secretary, with Paul Wallace, assistant; Maxine Swihart, chor., with Mary Swihart, assistant; Clara Gunderman, church chor., with Ben Kesler, Jr., assistant; J. W. Priser, treasurer; Dallas Sigler, clerk; John Wallace, trustee, Harry Gunderman, elder.

Our clerk is to get in touch with an evangelist for 1948 which will be published later. It was decided to have preaching every two weeks on Sunday evening and singing every two weeks, alternately. The four choristers are to lead the singing and encourage the young people to sing.

It was decided to assist a sister, not of our congregation, who we learned was in need of medical attention. It was decided to give her \$150 from our missionary fund.

An offering was taken of \$10.17. We then sang a hymn and were led in prayer by Bro. A. B. Vandyke. Although we had a long session, all business was done in a peaceable christian manner, and the attendance was good.

Sarah E. Yontz, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation held their love feast Nov. 2nd with Sunday school at 9:30, preaching at 10:30 and again at 1 o'clock. Love feast in evening, with 112 surrounding the tables.

The following elders and ministers took part in the services: A. G. Fahnestock, L. B. Flohr, Benj. Rhinehold, Ord Strayer, Ray Shank, Oscar Mathias, Joshua Rice, David Ebling, and Donald Ecker.

We were happy to have members of neighboring congregations with us at this time, and invite them to any of our regular services.

On Nov. 30, we started a two weeks' revival with Bro. David Ebling, evangelist. These meetings were well attended and interest was good. Bro. Ebling preached the unadulterated word of God.

One soul stood for Christ, for which we praise God.

We ask an interest in the prayers of God's believing children that we might be faithful to the end.

C. M. Stump, Cor.

CERES, CALIF.

On November 9th at 11 a.m. the Pleasant Home congregation of the Dunkard Brethren church were granted the privilege of opening a two weeks' revival with Bro. James Kegerreies of Strausstown, Pa., as our evangelist.

He brought forth the pure word of God in great power and demonstration of the fullness of the blessed Holy Spirit; and we were made to feel that we truly were sitting together in heavenly places in Christ Jesus.

The meetings were well attended, in love, as Christ hath loved us, and and although no unsaved souls hath given himself for us, an offerwere gathered into the church at ing and a sacrifice to God for a this time we feel that the precious sweet smelling savour. We are to seed has been sown, and we hope walk as children of light, and it will bring forth a deeper convic- search the scriptures to find out tion among our membership of a His will and walk therein, and to be closer walk with God, to keep all filled with the Spirit. He commands us, that we may be accounted worthy to be ready, and the text was taken from Jer. 6: have a part in the first resurrec- 16-17. Thus saith the Lord, "Stand tion; for we believe from world con- ye in the ways, and see, and ask for ditions that the coming of our the old paths, where is the good way, blessed Lord and Christ is very close at hand.

Bro. Kegerreies chose for his sub-set watchmen over given by Christ in Matt. 28:19-20. We were made to feel what a responsibility rests on us, as followers of the meek and lowly Jesus, to ministering brethren, whom should help that they may be sent. He stressed deep repentence a necessity for one to enter the "new birth," then to baptize them as soon coming of Christ for his bride? given in the text by triune immersion—baptizing them in the name ject, "The Holy Spirit," reading of the Father, and of the Son, and John 14:15-26. of the Holy Ghost, which requires person of the trinity, and we are three distinct acts, or dipping, then baptized into Him. God sent Him we are promised, only, if we observe as our comforter, teacher all that he commands us that he guide, to lead and guide us into all will be with us always, even to the truth. He is the witness of the end of the world.

We cannot be saved outside of 17th verses are stressed. the church of the living God, and who claim to have the Holy Spirit it must be as He commands.

On Sunday evening he chose Eph. are not in the flesh, but in 5 for his remarks, "The Christians' Spirit, if so be that the Spirit of Walk on Earth." The Spirit here, God dwell in you. Now if any man through the apostle Paul, tells us have not the Spirit of Christ, he of the sins that are not to be once is none of his." Rom. 8:9. Without named among us as becometh him we cannot please God. saints, for we are to be followers says we are sealed by the Holy

On Monday evening, Nov. 10th Saviour Jesus and walk therein, and ye shall find rest for your souls. But they said, On Sunday morning, Nov. 9th, We will not walk therein. Also I you, saying. ject "The Great Commission" as Harken to the sound of the trumpet. But they said we harken."

God was speaking to Israel when they had left the old paths. We spread the gospel, especially on our must remember even in this 20th we century the church must be kept pure, walking in the light of the gospel. Are we making ourselves ready as Christ commands, for the

Tuesday evening, Nov. 11th. Sub-He is the third Father here now. The 16th and Not in their hearts do have Him. "Ye of God as dear children; and walk Spirit unto the day of redemption.

Be careful we do not break that shall not prevail against it." He seal.

Scripture, John 6:37-71. Text, the and whatsoever thou shalt bind on latter part of verse 63, "The words earth shall be bound in heaven; I speak unto you, they are spirit, and whatsoever thou shalt loose on and they are life." Christendom earth shall be loosed in heaven. today does not believe the words of An organization that has Christ. Verse 68, "The disciples rulings or regulations to be observthrough Simon Peter answered him, ed, can do nothing. We must come Lord to whom shall we go? thou to the offered terms of mercy to hast the words of eternal life." Are get into this church. we searching his word daily to learn | Read II Cor. 6:13-18. God dehis holy will to obey it? Fear God sires that his people "come and keep his commandments, for from among them and be ye sep-God will bring all things into judg- the unclean thing, and I will rement. Take God's word that we ceive you, and will be is no escape if we neglect so great we obey the command. a salvation.

Thursday evening, Scripture, 2 John 6-9. "And this is Rom. 7:1-25. Subject, "Sin." The mandments. Read the text. There Ezek. 18:4. All are born dead in is much in these verses to observe trespasses and sins. Eph. .2:1. Sin prayerfully. the Father and the Son."

the gospel.

Authority of the Church or Church most if we obey His word. Government." The church of the

tells Peter he will give unto him Wednesday evening, Nov. 12th. the keys of the kingdom of heaven;

this is the duty of man to God, for arate saith the Lord, and touch not a father may live by every word and grow unto you, and ye shall be my sons into a holy temple of the Lord, for and daughters, saith the Lord Althe Holy Spirit to dwell in. There mighty." A wonderful promise if

Saturday evening, Nov. 15th. Rom. Nov. 13th. 6 read before prayer. After prayer love that we walk after his com-soul that sinneth it shall die. "Whosoever abideth is on every hand, all have sinned not in the doctrine of Christ hath and come short of the glory of God. not God. He that abideth in the The power of sin is strong, but the doctrine of Christ; he hath both power of God is stronger. We should repent and confess our sins When the apostle John was on and be borne of the water and of earth, some who claimed to be born the Spirit, and have our sins all of God, hadn't the Holy Spirit. We cleansed and washed away in can't have the Spirit of Almighty Christ's blood. If we confess our God except we believe and obey sins, He is faithful and just to forgive us our sins and to cleanse us Friday evening, Nov. 14th. Scrip- from all unrighteousness. God's ture, Matt. 16:13-26. Subject, "The power is able to save to the utter-

Sunday morning, Nov. 16th. Matt. living God is the greatest organiza- 23:1-15 scripture text. Subject. "A tion in the world. The Lord is our False Profession." These words head, and in verse 18 Jesus says, were spoken by Christ to the scribes "Upon this rock (Christ) I will build and Pharisees, a religious people my church and the gates of hell in their way of thinking, but they did not know the scriptures of the cluding us, the Gentiles. Let us was there, but they did not bear not live too near to Him. belief.

through the sacrifice of Christ on Rom. 6:16. Calvary.

22:1-14. When Jesus was here he have a part to play in this chapter spoke in parables to teach spiritual some day in one place or the other. messagse. This was His call to the heaven or hell. marriage feast. Christ was calling the Jews but ourselves before we leave this they would not come. He invites world. Satan is to be bound one them to the marriage supper of the thousand years during Christ's Lamb. They did not heed the call reign on earth as King of kings but they took His servants the and Lord of lords. Let us prepare prophets of old, who God had or- ourselves to be among the blessed dained, and slew them. So often of verse 6 to have a part in the God called them to return and they first resurrection. Satan is going would not. They turned their about as an angel of light to debacks on God. So then Christ gave ceive all he can and defeat them of the call to whosoever will come, in-eternal life with Christ. Let us be

prophets, so when Christ came to who have accepted Christ and His own they did not receive Him, answered His call be sure we have on they did not know Him, they were a wedding garment clothed with looking for him to come as a king the spiritual cloak of righteousness, instead of their Saviour. The vine the garment of salvation. We can-

fruit. Are we bearing much fruit Tuesday evening, Nov. 18th. Mal. today to His honor and glory, as 3:8-18. Rev. 18:1-8. In Revelation professors of the blessed Lord and we learn what will take place on Savior Jesus Christ? The church the earth in the last days. We are has had its greatest power, but is living in an awful day—think of the dwindling down, going into un-vast destruction, think of the Atomic Bomb and what has taken Sunday evening, Nov. 16th. Scrip- place in Babylon. There are two ture before prayer, Heb. 2:1-18. spirits in this world now, one under After prayer Zech. 13:1. Subject, King Immanuel and one under "A great Salvation." Isa. 2:2-3. A Satan. Which one are we obeying glorious prophecy pointing forward or yielding our live to? Babylon is to the time when Christ should a symbal of Satan's power, it is come into the world. Gal. 4:4. where Satan's seat is, and where Here we have the promise of God all ungodliness comes from. These because our foreparents had trans- awful fashions of dress today come gressed in the garden of Eden and from Satan. Babylon is a type of brought this awful curse of sin on the world, who are we serving? all flesh. God sent Christ to re-"Know ye not, that to who ye yield deem us from our sins because He yourselves servants to obey, his loved us so, verse 5, that we might servants ye are to whom ye obey; receive the adoption of sons, and whether of sin unto death or of have salvation from our sins obedience unto righteousness."

Wednesday evening, Nov. 19th. Monday evening, Nov. 17th. Matt. Scripture Rev. 20:1-10. We will all

God, through We should know where to place

much in prayer and searching mother and their children are God's word to learn His will. spending the winter with us at

Scripture Rev. 22:17. Many calls in life but we must answer this one. "And the Spirit we surrounded the table of the and the bride say come, and let Lord to carry out the ordinances as him that heareth say come, and let given in the scriptures. him that is athirst come. And who- On Sunday morning, Nov. 23rd, soever will take the water of life Bro. Kegerreies' message freely." When Abraham was called taken from Luke 19:1-10. We see he took God at His word and went, here how Zacchaeus had a longing so with Moses and all His prophets to see Jesus when he learned he and apostles. "If any man thirst was to pass that way, and the let him come unto me and drink," blessing was so much greater than Christ says. What a call, we must be expected as Christ came to all answer this call, his is our prep- abide at his house that day. aration ground, now is the time to After Zacchaeus' confession in prepare to meet our God.

1 before prayer, Isa. 55:1-13 after different with the rich young ruler, prayer. The prophet calls to faith when Christ told him to sell all he and repentance. God says I am had and given to the poor, he went God and I change not, and my away sorrowful, for he had great word is forever settled in the possessions. We must forsake all heaven. Heaven and earth shall for Christ if we want salvation, or pass away but my word will never we will not be worthy of our Lord pass away. The people in the and his great sacrifice. churches are acting as if they think Sunday evening, Nov. 23rd. Sub-God doesn't mean all he says in ject, "The Two Ways." Matt. verses 10 and 11 of the text, "So 13-29. We are all included in verses shall God's word as it goes forth out 17-20. We are all on one way or of his mouth it shall not return the other. The burden of the unto Him void but it shall accom-church and humanity rests so plish that which he pleases, and heavy on our dear brother, he said it shall prosper in the thing and it should be for all of us who whereto He sent it."

On Saturday morning, Nov. 22nd, from I Cor. 11:17-34.

p. m. with Bro. Kegerreies officiat- ned. Oh, beloved come out from ing with 35 members surrounding the world and obey the scriptures. the tables.

Bro. and Sister Ted Snyder, this world.

Thursday evening, Nov. 20th. this place, for which we are made Calling. to rejoice.

We had a wonderful meeting as

verse 10, Christ said, today is sal-Friday evening, Nov. 21st. James vation come to this house. How

love our Lord.

The strait and narrow way at 11 o'clock Bro. Schultz brought alone leads to heaven and Satan is us a message, and at 2:30 Bro. on the broad way. Who are we al-Bashor of Live Oak, Calif., preach-lowing to rule our lives, the Holy ed the self-examination sermon Spirit or Satan. He that believeth and is baptized shall be saved, but Our love feast was held at 7:30 he that believeth not shall be dam-We must lay off the fashions of

Bro. Hayes Reed and brother, 1-21 and led in prayer. Bro. Rob-Paul, of Virginia, were with us dur- bins then took charge. ing these meetings. Bro. Hayes preaching for us on both afternoons and will be with us for Sunday school officers and teachers more messages.

God for our many blessings.

Mrs. Bertha Little, Cor..

CERES, CALIF.

The Pleasant Home congregation met at 7:30 p. m. Friday, Dec. 5, 1947, for their regular quarterly council with our elder, Bro. M. S. Peters in the chair.

The services were opened by singing hymn No. 451 and scripture reading by Bro. Harvey Ruff from Phil. 2:1-15. We were led in prayer by Bro. Caylor.

The minutes of the previous meeting were called for, and read. A teacher for a vacancy in the beginners' class was nominated and elected. The treasurer's report was read and accepted.

The quarterly offering for Monitor fund was taken.

The minutes of this meeting were read and accepted. All business was transacted in a Christian manner. We sang hymn No. 85 were led in prayer by Bro. Elmer

Bertha Little, Cor.

ENGLEWOOD, OHIO

On Saturday evening, Dec. 20th, 14th. Bro. James at 7:30 we met in regular quarterly Pennsylvania was the council. The meeting opened by He gave us the true word of God. singing No. 285, after which Bro. We regret that not more people

The main business of the evening Sunday was the election of the church and for the coming year. Bro. Robbins He brought splendid messages to was re-elected as elder, Bro. Harold us from the blessed book. We thank Frantz, Sunday school supt., and sister Naomi Beery, sec.

As this being the close of the year our elder gave some admonishing remarks, as to how should overcome our mistakes in the past and strive to live nearer to our Lord in the coming year.

The meeting came to a close by singing No. 500, and prayer by Bro. Ben Klepinger.

Ivene Diehl, Cor.

NEWBERG, OREGON

The Newberg Dunkard Brethren met in regular quarterly council Dec. 27th at 2 p. m., with our elder, E. L. Withers, presiding. was opened by song No. 451 reading of John 5 and prayer by Elder Galen Harlacher.

This being the time we elect officers for the year the following were chosen: E. L. Withers, elder; Elsie Harlacher, clerk, with Bro. Dan Withers assistant; P. E. Harlacher, treasurer; Bro. Wm. Myers. Sunday school supt., and Galen Litfin, sec.

It was decided to send \$50 to the Mennonite Relief committee; \$15 to the Mission Board and \$15 to Publication Board.

Our series of meetings closed Dec-Kegerries evangelist. Lawrence Kreider read Rom. 12: could hear him. There was much

found lodgment in some good the voice of the church for a minground and we are sure God will ister. The lot fell on Bro. Ammon take care of the increase. May God Keller. It was also decided to have bless Bro. Kegerreies richly for his a series of meetings next November. untiring efforts for the advance- Bro. Shank led the closing prayer. ment of His kingdom and cause here in this wicked and sinful world. An aged brother living in Portland, Ore., was received into the church recently.

Mollie Harlacher, Cor.

LITITZ, PA.

county Dunkard Brethren held our we feel much good seed has been love feast at Lititz, on Oct. 19th, sown, which makes us feel thankwith a good attendance. Ministers ful for such wonderful truths that present throughout the day were: come from the holy word. Elders J. L. Myers, Joseph Myers, On Saturday, Oct. 18th we held Ebling, Abram Gibble, and Donald gations for which we were Myers officiating.

preached the word with power and meetings, inviting them to did not shun to declare the word and worship with us at any time. labors.

the Sunday school were elected for a brotherly way. the coming year. Elder J. L. Myers We wish to thank Bro. Abraham

good seed sown which we hope and Ray Shank were here to take

Susanna B. Johns, Cor.

ELDORADO, OHIO

We, the Eldorado church, have enjoyed a very spiritual feast. On Oct. 6th, Bro. Melvin Roesch of Wauseon, Ohio, came to us for a two weeks revival, each evening he We, the Northern Lancaster preached an inspiring message, and

Ray Shank, Oscar Mathias; min- our love feast with 62 surrounding isters, Clarence Stump, Daniel the Lord's table in the evening, Marks, James Kegerreies, David some came from adjoining congre-Ecker. Eighty-five surrounded the Elders and ministers present were Lord's table with Elder Joseph Melvin Roesch, Abraham Miller, Roy Swihart, Paul Morphew, Eman-On Monday evening, Nov. 17th, uel Koones, Herbert Parker, Ben Elder Melvin Roesch and wife from Clepinger, Lawrence Kreider with Wauseon, Ohio, came here for a Bro. Roesch officiating. We wish two weeks' series of meetings. He to thank all who came for these

of God, the time seemed short that On Saturday, Dec. 13th, we met Bro. and Sister Roesch was with us. in regular council, main business As a result of these meetings two before the meeting was the selecyoung sisters were received by bap- tion of church and Sunday school tism. We were pleased to have the officers, only change made from brethren and sisters from the other former years was election of Bro. congreations at our meetings. May Herbert Parker for our Elder for the Lord be with Bro. Roesch in his the coming year, and Bro. Elmer Fiant, church treasurer, and Bro. On Dec. 13th we had our council William Parker for trustee for three meeting, at this time officers for years, all business was carried on in

Miller for his efforts while he served possible for her to come, especially us as elder. We continue to ask an at our love feast occasions. interest in the prayers of the faithful for us here at this place.

Necette Silknitter, Cor.

OBITUARIES

KATIE M. MYERS

Katie M. Myers was born at Sterling, Ill., August 13, 1863, and died in her home at 1213 Bresee Ave., Pasadena, Calif., Nov. 18, 1947, aged 84 years, 3 months and 5 days.

She was united in marriage to Samuel Myers Dec. 22, 1866. this union were born two children, Guy B. Myers and Eva M. Myers Nissen, both of Pasadena, Calif.

Samuel Myers, her husband passed away at Sterling, Ill., on Dec. Both Sister Myers and 16, 1914. her husband were baptized into the Church of The Brethren, by Bro. P. R. Keltner in Rock River, near Sterling, on March 24, 1900. In a few years he was elected to the office of deacon in the church at Sterling, Ill.

Sister Myers was received into Dunkard Brethren church several years ago, the date of which we have no record, but her church letter has been in the Pleasant Home congregation for a period of more than ten years.

She was a sister possessing meek and quiet spirit, who dearly loved the church of her choice, and she has been greatly missed since For what I cannot. He can see. infirmities of health and old age And in His care I sure shall be have kept her from being present at our services whenever it was

She is survived by the son and daughter above mentioned, and by five grandchildren.

Funeral services were held Friday, Nov. 21st, at 2 p. m. at the chapel of Edwards & Cummings, 317 Lincoln Ave., Pasadena, Calif., conducted by Rev. Wm. Trostle of the Church of The Brethren. Friends were requested to bring no flowers.

She was laid to rest beside her husband in the Riverside cemetery at Sterling, Ill., awaiting the resurrectoin morn.

Sister Little, Cor.

HIS CARE

God holds the key of all unknown, And I am glad;

If other hands should hold the key, Or if He trusted it to me. I might be sad.

What if tomorrow's cares were here Without its rest? I'd rather He unlocked the day

And, as the hours swing open, say: "My will is best."

The very dimness of my sight Makes me secure; For, groping in my misty way, I feel His hand, I hear Him say: "My help is sure."

I cannot read His future plans, But this I know:

I have the smiling of His face, And all the refuge of His grace While here below.

Enough! this covers all my wants, And so I rest;

Forever blest!

Sel. by Leonard Reeves.

NOM

Today I must be true,
Or not at all;
Today I strive anew,
Or fail and fall;
Today I must be brave,
Or cringe and yield;
Today as king or slave
I am revealed.

Today I reach my best,
Or let it go;
Today I face the test,
Prove high or low;
Today I gain control,
Or lose the hours;
Today I spur my soul,
Or waste my powers.

Today heaven's clarion calls
My soul to fight;
Today I man the walls,
Or slink in flight;
Today the heights I climb,
Or slip and lose;
Today—God's chose time,
Man's time to choose!
Sel. by Leonard Reeves.

IF CHRIST HAD COME TODAY

Our Lord has told us all to watch His coming to discern; For in an hour when we thing not.

Our Saviour shall return.

Suppose that He had come today, At morning or at noon,

Or in the evening? For we know It will be very soon.

Would I have been ashamed before Him; as He looked on me? Have I been glorifying Him Who died to set me free?

What thoughts possessed me, as about
My daily tasks I went?

What of those hatsy words I spoke, When I was tired and spent?

That visit which I meant to make, That word of comfort say; I'd ne'er have had another chance, If Christ had come today.

When pausing on the step to greet My neighbor with a word, How strange I did not say one thing About my precious Lord.

Why is my time so occupied With every trifling thing? Will I not gain a single soul As trophy for my King?

I know that all around me, souls Are dropping into hell, And yet I go my tranquil way, As though all things were well.

Lord, as I contemplate these facts,
I hide my face with shame.
Oh, wake me, rouse me, Lord; I
pray,
And stir me into flame!

I once was lost and doomed myself, But someone prayed for me, And someone told me of the Lord, Who died to set us free.

Can I withhold from others, that Which I received so free?
And thus neglect the work which Christ
Entrusted unto me?

Nay, help me, Lord, to live for Thee,
My privileges prize;
That I may never be ashamed
To meet Thy loving eyes.

—Sarah Carter Lewis. Selected by Ethel Beck.

GET SOMEBODY ELSE

The Lord had a job for me, But I had so much to do, I said: "You get somebody else,
Or wait 'till I get through."
I don't know how the Lord came
out;

No doubt He got along, But I felt kind o' sneaking like, I knew that I'd done wrong.

One day I needed the Lord,
Needed him right away;
But He never helped me at all,
And I could hear Him say;
Down in my accusin' heart:
"Child, I've got too much to do
You get somebody else,
Or wait 'till I get through."

Now when the Lord has a job for me,

I never try to shirk;
I drop what I have in hand to do
And do the Lord's good work.
And my affairs can run along,
Or wait 'till I get through,
Nobody else can do the work,
That God marked out for you.

(Author Unknown.)
Sel. by Leonard Reeves.

SENTENCE SERMONS

All other knowledge is hurtful to him who has not honesty and good nature.—
Montaigne.

Mine honor is my life; both grow in one; take honor from me and my life is done.—Shakespeare.

Honor is like the eye, which cannot suffer the least impurity without damage. It is a precious stone, the price of which is lessen-

ed by a single flaw.—Bossuct.

Hope is like the sun, which as we journey toward it, casts the shadow of our burden behind us.—S. Smiles.

HOME DEVOTIONS

Theme: Power of God—Thought—Goodness of God.

Theme verse Luke 1:37, "For ith God nothing shall be impossible." Sunday 1—Psa. 148.

Monday 2—Isa. 40:12-20. Tuesday 3—Nahum 1:1-6.

Wednesday 4—Jer. 10:6-16. Thursday 5—Psa. 107:31-43.

Friday 6—Eph. 1:15-23. Saturday 7—Heb. 12:25-29.

Sunday 8—Rom. 8:31-39.

Monday 9—I Cor. 6:9-20.

Tuesday 10—Rom. 1:16-20. Wednesday 11—Psa. 29.

Wednesday 11—Psa. 29. Thursday 12—Deut. 3:21-29.

Friday 13—Eph. 3:14-21.

Saturday 14—Luke 1:46-56. Sunday 15—I Sam. 2:1-10.

Theme verse Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they

shall be filled."

Monday 16—Rom. 11:18-25.
Tuesday 17—Titus 3:1-6.
Wednesday 18—Matt. 7:7-12.
Thursday 19—Rom. 2:1-11.
Friday 20—Luke 1:67-80.
Saturday 21—Ex. 34:4-9.
Sunday 22—James 1:1-18.
Monday 23—Deut. 30:1-10.
Tuesday 24—I John 4:1-10.
Wednesday 25—Psa. 8.
Thursday 26—II Thess. 1.
Friday 27—Psa. 118:1-9.
Saturday 28—Isa. 63:7-10.
Sunday 29—Psa. 145.

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ADULT SUNDAY SCHOOL LESSONS

Jan. 4—Deut. 30:1-20 Jan. 11—Deut. 31:1-30 Jan. 18—Deut. 32:1-52 Jan. 25—Deut. 33:1-29 Feb. 1—Deut. 34:1-12 Feb. 8—Josh. 1:1-18 Feb. 15—Josh. 2:1-24. Feb. 22—Josh. 3:1-17 Feb. 29—Josh. 4:1-18 Mar. 7—Josh. 4:19—5:15. Mar. 14—Josh. 6:1-16. Mar. 21—Josh. 6:17-27 Mar. 28—Easter, I Cor. 15:1-58

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 4-Childhood of Jesus. Matt. 2:10-23.

Jan. 11—The Boy Among the Doctors of the Law. Luke 2:

Jan. 18—Baptism of Jesus. Matt. 3:1-17.

Jan. 26--Ministry Begun. Matt. 4: 17-25.

Feb. 1-The Blessed. Matt. 5:1-12. 8—The Prayer Jesus Taught. Feb. Matt. 6:9-15.

Feb. 15-Trusting Providence. Matt. 6:25-34.

Feb. 22--Jesus Cleanses and Heals. Matt. 8:1-13.

-Showing Pity and Mercy. Matt. 14:14–33. Feb. 29-

Mar. 7-Peter's Denial. Matt. 26: 69-75.

Mar. 14—Jesus Honored. Luke 19: 28-40.

Mar. 21—Mocked, Crucified, Buried. Matt. 27:27-38; 57-61.

Mar. 28—Resurrection of Jesus. Matt. 28:1-15.

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BIBLE MONITOR

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February 1, 1948

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

It contains: Ministerial List, page 20. Suggestions to Contributors, page 18.

Editorial Policy, page 19. Fixed Communion Dates, page 20.

THE MISSION OF CHRIST

duty as His followers, and Those followers.

"For he people from that we cannot even estimate tiles. its meaning to us. He shall save us from our sins. What came not to be ministered more could we desire. Save unto, but to minister, and to who? His people. There-give his life a ransom for fore it behoves us to be very many." Matt.

careful continually that we may be accounted as one of

His people.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. "To him give all the witness, that prophets through his name whosoever believeth in him shall receive Those who believe in Jesus remission of sins." Acts 10: Christ have ample reason to 43. He came to fulfill the search the Holy Bible for: law, in which millions had His purpose in life, His sac-faith, down through the rifices for humanity, our years of the Old Testament. faithful prophets the future joy of the faithful down through the years had prophesied of: the details of shall save his His coming, that He should their sins." come to save and lead the Matt. 1:21. Here we have a faithful, and that He should promise of so great value come both for Jews and Gen-

"Even as the Son of man 20:28.

but for the good of others. Without Christ we cannot He was willing to suffer actually experience true life. persecution, trials, afflic- The more we know, undertions and even give His life; stand, and obey Christ and if that was God's will. Yet His teachings the more we find those of His follow- abundant life we will have. ers today who claim that the If our life is not world owes them a living abundant from year to year with surprising details of then we are not growing in

"Through the tender realize how dark their own may be carried out. life is without Chrsit. I feel "For this purpose the Son are.

do not follow the light of the many who know His teachpeace; locally, nationally or according to internationally.

they might have it more fire: whose fan is in

came not for His own good abundantly." John 10:10. what all that consists of. | the knowledge of the truth.

"Who gave himself for mercy of our God; whereby our sins, that he might dethe dayspring from on high liver us from this present hath visited us, to give light evil world, according to the to them that sit in darkness will of God and our Father." and in the shadow of death, Gal. 1:4. As we draw toto guide our feet into the ward the Easter season may way of peace." Luke 1:78- we meditate on the persecu-79. It is alarming to medi-tion and suffering of Christ. tate on the thought of how Why? That we might learn dark the world would be how He will deliver us from without Christ. How few sin and how the will of God

that we, who have the light of God was manifested, that of His glorious gospel, do not he might destroy the works fully appreciate how rich we of the devil." I Jno. 3:8. I wonder what heartaches our How pitiful that we often Savior must have when gospel, but rather turn back ings turn back to the wicked to the darkness of sin. How ways of Satan? Also when few are accepting His light many teachers and preachto guide them in the way of ers teach that which is not Word?

"I am come that they "He shall baptize you with might have life, and that the Holy Ghost, and with

hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable 3:11-12. "But Matt. may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope." Mal. 3:2.

Christ's mission is a glorious one. It will bring joy and gladness to anyone who will accept it. But the day is coming when anguish, gnashing of teeth, and torment will be the punishment of those who do not accept His doctrine while they have life, time, and opportunity.

"He will not always chide; neither will he keep his anger for ever." Psa. 103:9.

"Then cometh the end. when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Cor. 15:24.

Christ's mission Will fulfilled when He will de-will begin to feel like liver up to God, a righteous Pharisee—a little lack people. Those who have consecration ulation.

THE LORD OUR RIGHTEOUSNESS

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CHAPTER II

"We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

Since nothing short of absolute perfection, absolute holiness, absolute righteousness can satisfy God's claim for justification, it seems strange that any man would ever think of laying claim to justification by works. The folly of substituting works for righteousness is greatest stumblingblock the church today. It is the wand by which the devil charms men and women into self-righteousness, and which he successfully hinders true consecration Christ. Whenever a begins to depend upon his works he will at once begin to reason as Korah, Dathan beland Abiram reasoned. will washed their robes in the make no difference with one blood of the lamb and have who is so good in God's sight. come up through great trib-True consecration will give more of the spirit

BIBLE

West Milton, Ohio, Feb. 1, 1948

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Melvin Roesch, Wauseon, Ohio, Assistant Editor.

Associate Editor.

Paul R. Myers, Greentown, Ohio, Associate Editor.

poor publican, and the cry consecrated service. will be: "Lord, I do so little: I plead."

Men and women do

MONITOR old age. The religious miser attends church, squeezes out his pittance to help the poor. to help build churches, and by force of duty, an occasional copper to carry the Gospel to all the world; he prays and labors in order to get to heaven when he dies. He washes feet, salutes with a kiss, and wears plain clothes in a niggardly manner, in order to get to heaven when he dies. Christ will say to every religious miser. "Depart from me, ye that work iniquity." "I never Ray S. Shank, Mechanicsburg, Pa., knew you." Matt. 7:23. The man who is working all for self is not converted. He does not know the

The man who works for help me to do more. Lord, the Lord from a sense of not my works, but thine do duty is under the bondage of sin. He has never stepall ped into the glad, free their work for self, and service of the child who nothing for Christ when walks in the light of life. If they seek justification by mere works could satisfy works. They become relig-God's claim, the religious ious misers, their religion miser and the professor who begins and ends in self; it bravely obey the Lord beis niggardly and selfish in cause it is their duty to obey all its bearings. The miser would stand blameless. The starves and freezes himself, consecrated child obeys bepractices rigid self-denial cause he loves; self is drop-For what? For self, to ped out. The thought of gratify a morbid craving for duty, as such, is lost in loving gold, to have something for service. If works could be

made to satisfy God we obedience of ordinances and the atonement, for works man righteous. Our only would carry us upon their righteousness in Christ, our own merit. The devil would substitute. gladly get us to substitute We stand justified by eousness.

our lives are full of mis-takes, full of failures; and because of these we could regeneration, and renewing have no righteousness if of the Holy Ghost." Titus 3: God had not foreordained 5. God "hath saved us, and that we should be righteous called us with an holy callby the blood of Jesus. The ing, not according to our Christian who depends upon works, but according to his his works for perfection is own purpose and grace, no better than the moral which was given us in Christ man. Both alike deny the Jesus before the world bevirtue of Christ's life and gan." II Tim. 1:9. We are work. If the Christian can saved, not according to be saved by his works, so works, but according to can the moral man; but all God's own purpose, that who depend upon their Christ may be all in all. "By works are deluded by the grace ye are saved through devil.

lute perfection, and no should boast." Eph. 2:8-9. man can reach it by his All who depend upon their his good works is an ungod-ly man; that is, he is with-themselves unto the rightout God and cannot be saved. eousness of God." Rom. 10: Good works, coupled with 3.

should have no use for ceremony, cannot make a

our works for Christ's right- Christ's righteousness. "Not by works of righteousness When we do all we can, which we have done, but acfaith; and that not of your-God has set a standard, selves: it is the gift of God: the standard of abso-not of works, lest any man works. "If the righteous works for salvation belong scarcely be saved, where to the class who, "being shall the ungodly and the ignorant of God's righteoussinner appear?" I Pet. 4:18. ness, and going about to The man who depends upon establish their own right-

Works cannot save be-agent, that is a creature eousness.

PURPOSE AND DESIGN

Lewis B. Flohr

Every created thing was pressed word of God, created for a purpose, and which he was enabled to live to serve that purpose, each and not die? But what is and every thing has a de-the answer to the question sign. To this general state-"Why did God create man?" ment you may demur. You It was for his own glory, for may say that the form and He is worthy of obedience, structure of the Earth are service, glory, honor, and sive days; that the wind, the is no God. But man, chooswaters, frost and gravita-ing the evil, desires the tion, to say nothing of the glory, honor, praise. works of man in grading, The Earth is His footstool. quarrying, and mining, are We, living on the Earth, are constantly at work changing at His feet as humble supthe surface of the earth pliants, as servants. How It is true that the law of all wonderful that symbol: His things living, as well as the foot -stool our habitation. surface of the Earth is a law Therefore we must look up of change. An example of to Him: this gives neither this is supplied by the muddy leave nor license to add to flood waters of streams nor take from His Word. carrying the best soil from From the day that sin enfarms down-stream to add tered the Garden of Eden, to or make new flats and the sins of man were a stink deltas. But none of these in the nostrils of the Creathings alter the Master's tor. Man became so vile that purpose, nor the design to the Lord destroyed the race carry out that purpose. from off the Earth, except

knowing that as a free righteousness, Noah, and his

cause they cannot give right-made able to and permitted to choose between good and evil, man would choose that which was "good for food, pleasant to the eyes, and a tree to be desired to make one wise," rather than choose obedience to the exnot alike on any two succes- praise, and beside Him there

Why did God creat man, the faithful preacher of

family. But the destruction Christmas, the day celebratof the race, except the ed, is not definitely "fixable" Noachic stock to repeople as the date of Christ's birth, the Earth, did not change but is the date long ago acthe nature of the race, for cepted as such. Some obafter the flood they were ject that the shepherds at still sinful, and so are they that time of year would not

today.

the pre-flood During times ".... when men began sons of God saw the daugh- was virtually oppressive; fair: and they took them the old hog got into the wives of all which they watering trough on Christ-"modern." In the United not sure as to date, let us re-States in the year 1946, there joice that there is neither were 2,285,538 marriages doubt nor question of the and 618,000 divorces; this, fact that Christ was born in for every thousand citizens, Bethlehem, born for and was 16.3 marriages and 4.3 with a purpose and that purdivorces. This was six times pose the recovering by sinas many marriages and sixty cursed man, of the perfectimes as many divorces as in tion (image) in which he 1867, when the first records was born and in which he were kept. Divorces creased more than 24 per better?

prophets, and finally the world. through and by his Son. There was great expecta-

be watching their flocks at night, but to me this is not conclusive. I have husked to multiply on the face of the corn, working in the field in Earth, and daughters were shirt sleeves, in November born unto them, that the because the heat of the sun ters of men that they were one year when I was a boy, They were quite mas day to cool off. Though in-began his career on earth.

This great purpose was cent in 1946 compared with accompanied by, and consti-1945. Is the world growing tuted, a complete design, the plan of salvation. The plan After the flood, man be-was all laid out and the decame as sinful as ever. The tails completed before man Lord spoke to them by was created, for Jesus the heavenly messengers (the Christ was and is the lamb Son and angels), then by the slain from the foundation of

neither knew, nor were most that attune our hearts come suddenly to his temple good will to men: had been among the last of shalt love thy neighbor the prophecies concerning thyself." Christ, yet the keepers (of our bodies) that are likely to give think he is too sudden and gifts? Do we remember violent in his edicts that we that it is more blessed to are to be pure, clean, holy, in give than to receive? And mind, in soul, in body?

the East opportunely, but should invited to our dinners they were not the first to see and feasts? Mary the babe who, was born of Joseph could doubtless make Woman, being divinely con-good use of the gold in supceived. The humble shep-plying the physical needs of hers came to him in the the child, and the frankinstable and found even as the cense and myrrh, perhaps in angel had told them; little bringing him into the temple did they comprehend that at the appointed time. Is he was to be the shepherd our giving practical? Useand bishop of their souls! ful? Foolish? The wise men worshiped A king of this world could treasures; therein is another though he slew many in atgreat lesson for us. But let tempting to do so.

tion as the time drew near us return to the shepherds for the close of the period keeping watch over their during which God's chosen flocks by night to hear that people lived under the Law heavenly host singing "Glory of Moses, though they to God in the highest; does of them ready to receive, the placing God first, and His significant and far-reaching love foremost in our lives? changes that were to take "And the second is like unto place. That the Lord should it," "and on Earth peace,

money Other than tokens of rechangers and merchants membrance and fellowship, thought he came too sudden- do we give our Christmas ly when he cleansed the presents to those in need and temple. As temples of the cannot recompense us again, Holy Spirit, do we as temple- or do we give them to those also to remember Christ's The wisemen came from instructions as to whom we

and gave gifts from their not destroy the Child Jesus,

child grew, he was obedient, done away, and nailed to the close of his labors here he the law of Moses into said, "All power is given moral, and ceremonial parts, unto me both in heaven and and they have not as yet in earth, and he also said, "I found it for me. That is a came not to do my own will, mere asumption upon which but the will of him that sent they base their contention me." He was completely in that we are still to keep the harmony with the Father; Sabbath day. how about us? Are we com- Let us investigate pletely in harmony with the teaching fo the New Testaplan designed to supply all ment, and see what we can our spiritual needs, and to find on this subject. First take us out of sitting in let us look at Jer. 31:31-33. darkness into the marvelous "Behold, the days come, light that leads to life ever-saith the Lord, that I will lasting?

Vienna, Va.

THE TWO COVENANTS

W. E. Bashor

us that the law of Moses is though I was an husband divided into the moral law, unto them, saith the Lord: meaning the ten command-But this shall be the covements, and the ceremonial nant that I will make with law meaning the rest of the the house of Israel; after law of Moses. They tell us those days, saith the Lord, I that the ceremonial law was will put my laws in their in-

he waxed strong and was in cross. That the moral law favor with God and man, or the ten commandments. When the time arrived for are still binding upon us tohis entering upon his minis-day, which of course intry, he came unobstrusively cludes the command to keep to John Baptist to be bap-the Sabbath day. But I have tized in order to fulfill all pressed them to show me in righteousness. Near the the Bible where it separates

make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which Our adventist friends, tell my covenant they brake, alward parts, and write it in a more excellent ministry, by their hearts; and will be how much also he is the their God, and they shall be mediator of a better coven-

my people."

fault with them, he saith, be- brought out of the land of hold, the days come, saith Egypt. of Judah: Not according to his covenant, which he comwith their fathers in the day ten commandments; and he hand to lead them out of the of stone." Here Moses tells land of Egypt; because they the people that God has decontinued not in my cove-clared his covenant, unto nant, and I regarded them them and that the covenant not, saith the Lord." Here was the ten commandments. Paul tells us the identical and further it was written things that Jeremiah tells upon two tables of stone.

In the sixth verse he says, was gone up into the mount "But now hath he obtained to receive the tables of stone,

ant, which was established Here the prophet tells us, upon better promises." that God is going to make a Christ is the mediator of the new covenant, not like the new covenant, like Moses covenant he made with was mediator of the old. The Israel when he brought them first covenant was faulty so out of Egypt. So the old it was done away with and covenant was made with the the new put in its place. If Children of Israel. Also it the old was done away with was made at the time when then we must find out what He brought them out of the the old covenant was, and if Land of Egypt. Remember we can do that we will know these two facts. Heb. 8:7- what the old covenant con-9, Paul says, "For if that tains. We have found that first covenant had been the old covenant was given faultless, then should no by Moses, that it was given place have been sought for to the Children of Israel, and the second. For finding was given when they were

the Lord, when I will make a In Deut. 4:13, Moses says, new covenant with the house talking to the Israelites, of Israel and with the house "And he declared unto you the covenant that I made manded you to perform, even when I took them by the wrote them upon two tables Then in Deut. 9:9. "When I

even the tables of the cove-cannot tell man what sin is nant which the Lord made with you." Again the coverant was the ten command-letter for letter; who bements written upon two lieves such absurdity? tables of stone.

mandments." That ought to settle the question, that to settle the question, that the old covenant was the commandment. They him to speak. This is Christ, were given only to the John 6:38, "For I came out of the land of Egypt, at mine own will, but the will mount Sinai, and were never of him that sent me." Luke intended for any other 9:35, "And there came a people. The promise to them voice out of the cloud, sayif they would obey them was, ing, This is my beloved son: that God would give them hear him." We are to hear the land of Cannan for an Christ, for he is the one sent inheritance.

Sabbath was abolished along the things that are binding with all of the other laws of upon the Christians, in the Moses. The Adventist tells dispensation of grace. us that if the ten command- Listen to Christ, the giver ments are abolished, there of the new covenant, in the would be no transgression, sermon on the mount. Matt. and hence no need of a 5:21, "Ye have heard it said, savior. That we must have by them of old time, Thou the ten commandments to shalt not kill." V. 22, "But I tell us what sin is. (See say unto you, that whosoever their home Bible course No. is angry with his brother

In Deut. 18:18, the Lord Now let us go to Ex. 34:28, tells Moses that, "I will raise "And he was with the Lord them up a Prophet from forty days and forty nights; among their brethren, like he did neither eat bread, nor unto thee, and will put my drink water. And he wrote words in his mouth; and he upon the tables the words of shall speak unto them all the covenant, the ten com-that I shall command him." Israelites. After they came down from heaven, not to do from heaven, to bring So the law to keep the earth, in the new covenant,

12.) If this be true then God without a cause shall be in

danger of the judgment." Sinai. Jesus has placed all V. 27-28, "Ye have heard that is necessary for us to that it as said by them of old keep, in his teaching. time, Thou shalt not com- The last remark

mit adultery; but I say unto Christ made to his apostles, you, that whosoever looketh in regard to his teaching, on a woman to lust after her was to go and teach all that hath committed adultery he had commanded. Matt. with her already in his 28:20. heart." Again, verse 33, "Ye commanded, the Sabbath day have heard that it hath been to be kept. The apostle Paul, said by them of old time, wrote 14 epistles, to the difthou shalt not forswear thy-ferent Gentile churches, and self—but I say unto you, only once did he mention swear not at all." Jesus the Sabbath day and that to goes on and condemns show its abolition. Col. hypocrisy, tells us to love our 16-17, "Let no man there-enemies, and gives us a per-fore judge you in meat, or

not steal, thou shalt not bear done away with. The apostle saying, namely, thou shalt this is enough to convence self." So we can see that seeking the truth to know God through Jesus Christ that we today are not to and his apostles has told us observe the sabbath day, or what sin is and we don't any other command because have to go back to the ten God included it in his covcommandments as God gave enant that he made with them to Moses on mount Israel at Mt. Sinai.

Christ. fect standard to live by. in drink, or in respect of an Paul in Rom. 13:8-9 says, holyday, or of the new moon "Owe no man any thing, but or of the sabbath day; which to love one another: for he are a shadow of things to that loveth another hath ful-come; but the body is of filled the law. For this, thou Christ." Here Paul plainly shalt not commit adultery, tells that the Sabbath day thou shalt not kill, thou shalt is among the things that are false witness, thou shalt not Paul was an apostle to the covet; and if there be any Gentiles, but nowhere do we other commandment, it is find him teaching them to briefly comprehended in this observe the sabbath. Surely love thy neighbor as thy-any honest person who is

Every sin that can be am convinced they found in the old law, that radically wrong, I meet would be wrong for a Chris-things from time to time tian to do today is named that makes a person do some over again and again in the thinking, for instance a new with all of the author-question arose whether I beity of Jesus Christ. The ser-lieve the book of Job is true mon on the mount is as much or not? This party told me superior to the decalogue, as it was just fiction, I told him Christianity is to Judaism. all scripture was given by The teaching of Christ is the divine inspiration. perfect law of liberty that We find in John 21:25, James speaks about in the that if all the things were second chapter, telling us written that Jesus did the that we are to be judged by world itself could not conit. Not by the decalogue, tain the books that should be

Christ says, my words written. shall judge you in the last We have evidence enough day. So friends let us go to to convince the most skep-Christ for our precept and tical if they so desire. example and to none other.

Live Oak. Calif.

WHAT WILL WE DO IN THE NEW YEAR?

Paul C. Weaver

from time to time we seeled of Christ? Jesus said if things on every hand that you are ashamed of me I should not be. Some people will also be ashamed of you. think they can go along in any old slip shod way they plain people make fun of our want to; do as the world plainness, trying to convince does, think as the world themselves it is not necesdoes, look like the world sary to be different from the does, and in short do every-world. We find in the Word

As the Christmas season has gone by again, are we thankful for what it means to us? Do we appreciate what the Christ child has meant to us, also what the man Christ has done for us?

As we go about our daily activities do we show where As we have our eyes open we belong? Are we asham-

Some of the one-time, thing as the world does. I of God, come out from

separate. Also in Rom. 12:2, soon found that he came world: but be ye transform- Pennsylvania Dutch section ed by the renewing of your of the state, so we mind, that ye may prove where he came from? We, what is that good, and ac-my boss and I, found that he ceptable and perfect will of belonged to the same organ-God."

year than we have done?

church a little more regular-for us to tell one ly, or more promptly, or from the world? Would we treat those about us with be letting our light more love. May we find our that way? I say no, we have before. Perhaps we here. could induce some one around us to take more in-that we can it is only by the terest in church work and grace of God that we receive their salvation.

hearts as in the provoca-in the new year. I am made tion." Perhaps by some re- to think of a man and woman to stay awake in the services. to preach to the people, so interest shown. found it to be so trying to they would serve the Lord, teach a Sunday school lesson. but it only lasted a few

Recently a salesman came months. to the place where I am em- Remember the

among the world and be ye ployed and by his dialect we "Be not conformed to this from our very well known ization that the "boss" did. Now to get back to the The young man said it certhought of the New Year, tainly is good to find one of what will we do in the new our own faith now and then, year? Can we not all do as you can not tell them any just a little better in the new more when you see them, he being a stranger in the com-Perhaps we could attend munity. Should it be hard place in the church and work many of us are missing the harder to serve Christ than real purpose of our being

After we have done all salvation.

"Today is the day of sal- May we all put forth a vation, harden not your greater effort for the right generation we may be able that thought they would like It goes hard to try to speak they opened a country school to an audience if there is no house and had services. They I have made wonderful boasts how

came to Christ to have cer-jected of men; a man tian ones rebuked for not sorrows, and acquainted following after them? Re-with grief.... Surely he member Christ's answer? hath borne our griefs, and He that is not against us is carried our sorrows.... for us. Also another place He was wounded for in the Word, "That which is our transgressions, He was not of God will come to bruised for our iniquities.... naught." May that not be He was oppressed and he said of our endeavors in this was afflicted, yet he openeth new year.

York Springs, Pa.

HISTORY

Wm. E. Kinsley

word, the record of Jesus Christ, His birth and life; and what was written aforetime was written for our learning; and all the holy prophets spake as they were moved by the Holy Ghost.

Concerning the Christ or Messiah, Isa. 9:6, "For unto us a child is born, unto us a Son is given . . . the Prince of Peace, and of the increase of his government and peace were accomplished for the there shall be no end." Isa. circumcising of the child, His "Who hath believed our name was called report? and to whom is the which was so named of the arm of the Lord revealed? Angel of the Lord before. For he shall grow up before When the parents of the child him as a tender plant, and Jesus brought him into the as a root out of dry ground temple, to do for Him after

not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? We read in the inspired He made his grave with the wicked, and with the rich in his death: poured out his soul unto death and he was numbered with the transgressors: and bare the sins of many, and made intercession for the transgressors."

Jesus was born a Bethlehem babe, as pure and Holy as a child could be, yet they sought to kill him. The child grew, and when eight days He is despised and re-the custom of the law, then

Simeon took Him up in his the foster father of the child arms and blessed God and Jesus, warning him to flee said, Lord now lettest thou to Egypt till the death of thy servant depart in peace, King Herod. He took the according to thy word. For young child and his mother, mine eyes have seen thy and went into the land of salvation which thou hast Egypt. After Herod's death prepared before the face of they returned into Galilee, to all people. A light to lighten their own city Nazareth. the gentiles and the glory of And the child grew, and

things which were spoken of of God was upon him. Him. King Herod was His parents went to Jerutroubled, where is He that is salem every year at the feast born King of the Jews? He of the passover. When he gathered all the chief priests was twelve years old they and scribes of the people to-went up to Jerusalem after gether, and demanded of the custom them where Christ should be When they had fulfilled the born. They said unto him, days as they returned the in Bethlehem of Judea: for child Jesus tarried behind in thus it is written by the Jerusalem. It came to pass. prophets, for out of thee that after three days they shall come a Governor, that found him in the temple, sitshall rule my people Israel. ting in the midst of the doc-

children that were in Beth-lasking them questions, and lehem and in all the coasts all that heard him were thereof from two years old astonished at his underand under. Then was ful-standing, and answers. filled that which was spoken His mother said unto him, by Jeremy the prophet say-Son why hast thou ing, in Rama was there a dealt with us? behold thy voice heard, lamentation, father and I have sought and weeping, and great thee sorrowing. And He mourning, Rachel weeping said unto them, how is it that for her children.

thy people Israel. | waxed strong in spirit filled Mary marveled at these with wisdom: and the grace

of the feast. Then Herod slew all the tors both hearing them and

ye sought me? Wist ye not Behold the angel of the that I must be about my

Lord had appeared to Joseph Father's business? And

they understood not the say-terpreted the Christ. ings which he spake unto them, and he went down ing to him, and saith of him, with them, and came Nazareth, and was subject unto them, but His mother kept all these sayings in her heart. So Jesus increased in wisdom and stature, and in favour with God and man.

John, the Baptist, seeth Jesus coming unto him and saith, behold the Lamb of God, which taketh away the sin of the world. And John bare record, saying I saw the spirit descending heaven like a dove and abode upon him. He that sent me to baptize with water the same said unto me, upon whom thou shalt see the spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost, and I saw and bare record that this is the Son of God.

Again the next day after John stood and two of his disciples; and looking upon Jesus as he walked, he saith behold the Lamb of God. The two disciples which heard him speak followed Jesus. Andrew, Simon Peter's brother, findeth his Messiah, which is being in-life.—Shakespeare.

Jesus saw Nathanael combehold an Israelite indeed in whom is no guile. Nathanael answered and said unto him. Rabbi, thou art the Son of God, thou art the King Israel.

The Samaritan said, I know that this is indeed the Christ the Saviour of the world, who told me all things that ever I did, is not this the Christ? I know that Messias cometh, when he is come. He will tell us things.

John 1:1, 14, 16-17, "In the beginning was the word. and the word was with God. and the word was God. And the word was made flesh. and dwelt among us, and we beheld his glory, the glory as of the only begotten the Father, full of grace and truth. And of his fulness have all we received, and grace for grace. law was given by Moses, but grace and truth came by Jesus Christ."

Hartville, Ohio.

Life evrey man holds dear; own brother and saith unto but the dear man holds honor him, we have found the far more precious dear than

MONITOR MATERIAL

Lewis B. Flohr Chairman Pub. Board

Some criticize because there is much selected material in the Monitor. Both the Monitor, we should send the Editor and myself have given much though to the Wouldn't it be fine if the question or problem of getting more of our brethren our own contributions? But and sisters to contribute. When you "ask" for contri- if we leave the job to "the butions for the Monitor, you don't always "receive" them: if someone can tell us how to have pointed out to get a corps of regular con-wherein material does tributors built up, we are meet the Editorial Policy, not only ready but anxious whether said material is selto be informed how to do it. ected or contributed. We be

mind that there are some to Lot, and you need very good writers of our hesitate to make own day and generation, as tions, or offer constructive well as of generations gone criticisms, for they will reby, that are well worth reading after. I think "The Two consideratin. Roads" by Richter, in the January 1, 1948 issue is well worth reading and meditation by most, if not all, the readers of the Monitor.

Some editors are plagued by the problem of what to put in and what to leave out. of the material sent to them: to my knowledge, this has never been the case with the Bible Monitor, How can

our problem be solved? Do we expect the editor, himself, to write enough to take place of "selected" material? A former editor once said that if we didn't want him to write most along our contributions. Monitor could be filled with this is not going to happen other fellow."

We are always ready But we might keep in brethren, as Abraham said ceive careful and prayerful We escape the implication, however, that he who makes a criticism has at least obligation to point out way to make or effect correction desired.

Vienna, Va.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several

suggestions as a help to con-but do not put () around tributors in preparing ma-this reference. terial for the Bible Monitor. 8. When quoting These suggestions will also other sources, always make the work easier for quotation marks at the be-

1. Place your name at the quotation. top of the article, under the 9. In submitting selected

at the end.

too long. A number of followed by your name. shorter sentences are better than a long, involved sen-the Editorial Policy as passtence, which is difficult to ed by 1946 General Conferpunctuate, and in which the ence, (see G. C. Mins. p. 3, real meaning of the writer's item 15, or this issue of the thought may be lost.

ate. at least put the appro- it is in line with this policy. priate punction mark where you want a sentence to end

and the next to begin.

4. Do not crowd your That it be the policy of the close together.

put it all on the end of a line, determined by General Concarry the whole word on to ference, or derogatory therethe next line.

please copy the wording and paper. punctuation just as it ap- That supervision over the pears in the King James matter to be published in the ter, and verse, John 1:10, by the Publication Board.

both the Editor and Printer. ginning and end of the

caption or title, and your ad-material, give the name of dress, Post Office and State the author and publication in which it appeared, if 2. Do not make sentences known, and "Selected by"

10. Get acquainted with Bible Monitor) and check 3. Do not fail to punctu-material you send to see that

EDITORIAL POLICY

words or punctuation marks Bible Monitor to exclude controversial material, and 5. Write or typewrite on material opposing, questionone side of the paper only. ing or reflecting on decisions 6. If a word is too long to or position of the church as to. Also all other material 7. Use direct quotation not of proper standard or scripture references; spiritual value for a church

Version. Give book, chap-Bible Monitor be exercised

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa. Second Sat. May—Mechanicsburg, Pa.

Third Sat. May—West Fulton, Ohio.

Third Sat. May—Berean, Va.
Third Sun. May—North Lancaster E.
County, Pa.

Fourth Sat. May—Orion, Ohio. Fourth Sun. May—Shrewsbury, Pa.

Second Sat. after General Conference—Plasant Ridge, Ohio.

First Sun. Sept.—Vienna, Va. First Sun. Oct.—Walnut Grove, Md.

Second Sat. Oct.—Mechanicsburg, Pa.

Third Sat. Oct.—Berean, Va.
Third Sun. Oct.—N. Lancaster,
County, Pa.

Fourth Sat. Oct.—Englewood, O. E. Last Sun. Oct.—Bethel, Pa. First Sun. Nov.—Shrewsbury, Pa. M.

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Bashore, Jacob, Pioneer, Ohio, M. Beery, L. W., Union, Ohio, E.

Besse, Henry, R. 1, Uniontown, Ohio, M.

Bowman, T. I., Port Republic, Va., E.

Broadwater, Jonas, Piedmont, W. Va., E.

Brown, J. D., Poplar, Mont., E. Bussear, Z. L., R. 2, Freesoil, Mich., E.

Carpenter, Wm., R. 2, Alvordton, Ohio, M.

Demuth, W. H., R. 4, Box 308,

Waynesboro, Pa., E.

Dickey, Howard, Box 23, Deer Creek, Ill., E.

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Ecker, Donald F., 131 Lumber St., Littlestown, Pa., M.

Fahnestock, A. G., R. 3, Lititz, Pa., E.

Flora, Joseph E., Dallas Center, Ia., M.

Flohr, L. B., Vienna, Va., E. Glick, J. D., Dayton, Va., E.

Gibble, Abraham, Myerstown, Pa., M.

Gunderman, H. M., Goshen, Ind., E.

Haldeman, Millard S., Quinter, Kans., M.

Harlacher, Galen, Newberg, Ore., E.

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Hostetler, Vern, Montpelier, Ohio, M.

Jamison, Dale E., Quinter, Kans., M.

Jamison, O. T., Quinter, Kans., E. Jarboe, H. I., Caddoa, Colo., M. Johnson, H. Edward, R. 2, Wauseon, Ohio, M.

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Miller, Clyde, J., Bryan, Ohio, E.

Miller, Joseph A., Wawaka, Ind., M.

Morphew, Paul, R. 5, Wabash, Ind., M.

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Parker, Herbert, R. 1, Ludlow Falls, Ohio, E.

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Reed, Ray, R. 1, Waukee, Ia., M.
Reed, R. Q. E., Snowville, Va., E.
Reed, W. S., R. 1, Waukee, Ia., E.
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Replogle, George, R. 1, Goshen, Ind., E.

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Rush, Harley, R. 1, Amboy, Ind., M.

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Surbey, Howard, R. 6, North Canton, Ohio, E.

Swihart, Roy, Goshen, Ind., E.

Taylor, Addison, Kansas, Ohio, E. Withers, E. L., Newberg, Ore., E. Weaver, Clayton F., Strausstown, Pa., M.

Webb, George, R. 1, Burgoon, Ohio, M.

Weimer, Elsworth, R. 5, Wabash, Ind., M.

Wyatt, Rufus, 22 Third St., Massilon, Ohio, E.

NEWS ITEMS

BETHEL, PA.

The Bethel Dunkard Brethren congregation met in quarterly council Saturday evening, January 10th. The meeting was opened by our beloved elder, Bro. J. L. Myers, the congregation singing Christ and The Church," and his leading in prayer. Inspiring monition was preached from reading of the first ten verses of Jude by Bro. Myers. We are grateful for the spiritual kindness enjoyed through the session of business and Christian fellowship. There were a few items of business discussed and disposed in pleasant way, and different resolutions were adopted to the strengthening of our Christian spirit.

These meetings of church council pleads with every member to exercise their individual support by at-

tending and taking an active part. The strength of the church, not just the congregation, depends upon you and me to encourage its work by offering helpful suggestions to each item of business. The presence of every members is of utmost importance so they may know first hand just what their congregation is doing, it means unity—without which we shall fall.

We are at present a few in number with some members vacationing, others temporarily employed in California and one of our ministers with his family has been on mission work for the past few months western states. But the the work of God continues to receive members encouraging support by and friends.

We are thankful for the prayers of the church. "The prayer of a righteous man availeth much." "If the righteous scarcely be saved. where shall the ungodly and sinner appear?"

Lloyd Reed, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council Monday evening, Dec. 29, 1947, o'clock with Eld. J. L. Myers presiding. Song No. 237 was sung, after which Bro. D. K. Marks read Matt. 18:1-14 and led in prayer.

It was decided to hold our revival meeting in the York house Sept. 5-19, 1948, evangelist to be announced later.

One church officer and the Sunteachers day school officers and were elected as follows:

Supt., Norman Myers, assistant at Jesus Christ, to them that

Shrewsbury; and John McWilliams, Supt., with Harry Swartz, assistant, at York.

good spirit prevailed. A very Song No. 683 was sung and prayer by C. M. Stump which brought the meeting to a close.

C. M. Stump, Cor.

OBITUARIES

DIANA CAROL BEEMAN

Six-month-old daughter Everett and Julia Beal Beeman of Cumberland, Md., was found dead in her bassinet Dec. 30, 1947. The child seemed to be in good health when put to bed Monday night.

An autopsy disclosed that death resulted from bronchial pneumonia and acute tracheal bronchitis.

She is survived by a sister, Barbara Ann, the maternal grandparents, Mr. and Mrs. Earl Beal, Lavale, Md., and the paternal grandparents, Bro. and Sister Edward Beeman, Braddock Road, Cumberland, Md.

Funeral services were conducted New Year's day at 2 p. m. at the home of Mr. and Mrs. Earl Beal, by Bro. George Dorsey, using text James 4:14. Interment was in Union cemetery, Meyersdale, Pa.

Bertha R. Dorsey, Cor.

DILIGENCE

Levi Clapper

II Pet. 1:1, "Simon Peter, C. M. Stump, auditor; John Stine, a servant and apostle of have obtained like precious ially the promises that Christ faith with us through the had made. righteousness of God and the ways remember Saviour Jesus Christ."

standing example of how promises. character grows under the gospel is God's great promise influence of Christ. He calls of salvation. Peter picks himself an apostle and a out one of the most glorious servant until Jesus comes of these promises, namely into the world. servant has an meaning but Jesus lifted it divine nature, having escapto the heights of glory.

This epistle was written to those who have obtained like precious faith with us, that is with his own class people, and to the Gentiles who through faith had enfull legacy tered into the which God had conferred on men through Christ.

Peter goes on to paint a picture of the christian life as a state of peace, knowledge, power, and glory. He himself had been held in bondage by dead and sinsatisfying beliefs. His friend Jesus, who later proved to be his Savior, turned his face to the glory of the living This changed his life from an unhappy experience to a state of peace, knowledge, power, and glory and to some thrilling spiritual experiences.

Peter remembered espec-Jones.

We should in search after christian truths Peter himself was an out-that the Bible is a book of The The word that christian believers may unpleasant become partakers of ed the corruption and the polution that is in the world.

It is our privilege alone among the creatures of the earth to enjoy fellowship with our creator. The only way we can get sin out of our lives. The building Christian character depends not upon the strength of our will power but upon the coming of God's grace into our hearts. We can have this any time that we ready to part company with our sins and let God through Christ have his way with us. Peter continues in this book to describe the way by which christian character grows, read it.

New Enterprise, Pa.

You cannot put a hope into a small soul.—J. L.

STEADFASTNESS

C. L. Rush

Having studied Paul's life. many noble instructions, and examples throughout the preceding years it seems he the Lord which labour is not could have left no better advice than he gave in I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the The gospel preached in all the world Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Steadfastness is to be firmly fixed or established. which has been evidenced principle; it sets the head years ago to be the only position for true professors. mates a man to do his ut-But the time came when the most.—Collier. majority turned worldward and many who claimed most fell the farthest.

It sure is appalling to note the trend in this worldward way. If this is right, those of the past were wrong. As the contrast is so great there is no comparison. However, we know when the church like perfumes, the more they stood four square, there was are pressed, the sweeter they spirit where there is none smell; like stars that shine today.

once converted to take position for the Lord and they take, and the

rounding conditions or influences brought to bear. Be always one's little self and not trying to pretend the Pharisee of words and style. Always abounding in the work in vain but represents something worth while and will spell for time and eternity.

Oh Church of Christ, behold at last The promised sign appear; And lo! the King draws near.

Peru, Ind.

Hope is like a vigorous and heart to work, and ani-

It is worth a thousand pounds a year to have the habit of looking bright side of things.—Johnson.

The Christian graces are brightest in the dark; like To be unmoveable means trees which, the more they a are shaken, the deeper root stay there regardless of sur-fruit they bear.—Beaumont.

BIBLE MONITOR

Vol. XXVI

February 15, 1948

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR TESTIMONY

which taketh away the sin as the one that was propheof the world." Jno. 1:29 cied and was willing to die "The woman then left her for the sins of all. water pot, and went her way men, Come, see a man, which a bed? and not to be set on told me all thing that ever I a candlestick." Mark 4:21. did: is not this the Christ? We can see today how much ve have been with me." Jno. - are we reflecting this 15:27.

Our texts are taken from loved disciple.

in these: that Christ was divine spiritual darkness? and not a mere human be- "Fight the good fight of

ing, that Christ came for a spiritual purpose, that the "Behold the Lamb of God, Jews should accept Christ

"Is a candle brought to be into the city, and saith to the put under a bushel, or under Then they went out of the is spent to put lights at adcity, and came unto him." vantageous places to reveal Jno. 4:28-30. "And ye also things to us. Christ came to shall bear witness, because reveal God to human beings light?

"Whosoever shall confess one of the deepest and most me before men, him shall the spiritual books of the Bible. Son of man also confess be-John's testimony of Christ, fore the angels of God." I might be given as the theme believe that we all feel the of the author, John the be-need of a mediator that we might reach the joy we hope John speaks of his Christ to have. Do we think of letno uncertain terms. ting our light shine continu-Among his main points are ally in this age of sin and

life, whereunto thou art also anyone that would do such called, and hast professed a things was much of a Chrisgood profession before many tian." witnesses." I Tim. 6:12. I was surprised sometime How good is our profession, ago to find of the many daily? Do we realize how items that most companies may witnesses there are con- have listed under their emtinually round about us?

answer to every man that of our acquaintances. asketh you a reason of the In this day of fast comhope that is in you with munications, hustle. meekness and fear." I Pet. bustle, I wonder if that you are always ready to in His holy word. doing so.

Recently in a conversation with a new acquaintance, a member of one of our congregation was named as being a relative. The conversaton lead to the fact that we were both members of This is the baptismal the same church. My new formula used by practically acquaintance gave me a every religious body in the number of impressions from world ever since the Master the life of this relative dur-gave it to his apostles. It ing the past years and con-might have been given in

faith, lay hold on eternal longed to I could not say that

ployees records. How sur-"But sanctify the Lord prised, yes likely startled, we God in your hearts: and be would be if we could gather ready always to give an our record from the minds

3:15. Do we need to study, people do not look for commit and understand the Christ's teachings in the word of God? or do you feel lives of His followers than give an answer? The Bible the good fight of faith, lay is full, almost from cover to hold on eternal life, wherecover, of those who gave unto thou art also called. testimony for God, their and hast professed a good blessings and their joys in profession before many witnesses." I Tim. 6:12.

MATTHEW 28:19 SIMPLIFIED

B. E. Kesler

cluded by saying, "I do not three forms, or may be care what church she be-written in three forms, viz:

Father, and of the Son, and I ask did I do what I said I of the Holy Ghost baptize did, or did I do more than I them without telling how to said did?

baptize.

II. "Baptize them into baptism," which the name of the Father, Son, triune baptism, or three imand Holy Ghost." Then we mersions in one baptism. So would look for the name simple the simplest can unthat represents them and derstand it. Don't you think that name as Paul gives it is so? "Godhead." But we are not Had we come out of the told to baptize into the God-water when I had baptized head. That might be done (immersed) into the Father by a single act, being only would I have baptized into one name, the name that the Son- Surely not. Then represents the three, Father, it takes an act for each per-

"Baptize them into i. e. trine immersion. the name of the Father, and But we are told that "In of the Son, and of the Holy Christ dwelleth all the full-Ghost," which requires three ness of the Godhead bodily," acts, there being three names and so to baptize into Christ

that "eis" (in) in this text Godhead. Besides we have should be into in the form-seen a baptism into the ula. Now to illustrate, I Father is not a baptism into take an applicant into the the Son. Just so a baptism water and say: "I baptize into the Son is not a baptism you into the name of the into the Father nor into the Father, (immerse him), then Holy Ghost. I ask: "Did I do what I said Jesus said, "I in you and I did, or did I do more than you in me," but we do not I said I did?" Then I say lose our identity thereby. "and of the Son" (immerse Just so the Father is in the him), then I ask, did I do Son and the Son in the what I said I did, or did I do Father, but they do not lose more than I said I did? their identity thereby. They Then I say "and of the Holy are trinity in unity and unity

I. In the name of the Ghost" (immerse him). Then Thus we three immersions in means

Son and Holy Ghost. son to baptize into them all,

into which we are to baptize. means to baptize into Bible scholars are agreed three. But Christ is not the

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in trinity. And triune baptism is trinity (three immer-complete and full sanctificasions) in unity and unity tion, absolute holiness, (one baptism) in three im-standing in our stead, how mersions. Which is triune can we hope to make baptism.

or one baptism into one God- Take an old rag and drag

nized.

Goshen, Ind.

THE LORD OUR RIGHTEOUSNESS

Chapter III

Whenever Man's Works or Man's Obedience Enter as A Factor in the Work of Righteousness, He Cannot Have an Absolute But Only a Relative Degree of Holiness.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness. have not submitted themselves unto the righteousness of God." Rom. 10:3.

If Christ cannot give us sacrifice better or richer by Triune baptism harmon- our poor, imperfect service? izes with the trinity in the "For by one offering he hath Godhead, but does not de-perfected for ever them that stroy the unity of either are sanctified." Heb. 10:14. Three divine persons in the "But we are all as an unclean Godhead, and an immersion thing, and all our righteousinto each is triune baptism, nesses are as filthy rags."

head. This triune baptism is it through the sewer, and "legal tender" throughout you have a picture—a fit the religious world. No likeness—of all our rightother baptism is so recog-eousness. Why should any one want to sew the old dirty rag of his own works, of his

works. There are too many a free gift. professors of religion who Can we think of adding to are only moral men. They Christ's completed work? think they have patched God forbid! But may we Christ upon their old filthy not surrender all and receive rag of works. This patched Christ, our righteousness? arrangement will not do; we We hear the man who is must throw away our old depending upon his works to garment of good works, and help merit eternal life say-accept righteousness from ing, "The commands of Jesus the hand of God as a grac- are not our works, they are ious gift.

righteousness that saves, from the bondage of sin. that sanctifies, that makes Our deliverance is comholy and perfect in God's pletely and wholly and etersight. It mortifies our pride nally purchased by Christ, if to be compelled to drop we will only accept the everything, even our own gracious gift spotless from good works, our own obedi-ence, and plead the merit of It is impossible for us to Christ alone. Failing to sur- be absolutely free from render everything, we can doubt and hold on to our hold only a relative dergee of works or our obedience as a holiness, and must and will factor in helping to purchase

obedience, into the pure We can hear the man who white garments of Christ's is making his works a factor righteousness? You spoil in the works of righteousit, my brother. Stop sewing ness saying, "We can do "We can do in you old filthy patch; nothing good of ourselves, clothe yourself in the pure but by God's assistance we righteusness of Jesus, your can do something." By Savior. A sinner will give God's help we can and will up his sins sooner than a do much, but we can do moral man will give up the nothing in the way of helpthought of merit in his good ing to merit holiness; this is

God's works committed It is hard, it is humiliating, our hands." God's ordinto think we are nothing, to ances are means of growth realize that we can have no and not factors helping to part in helping to make the purchase our deliverance

be condemned in God's sight. our sanctification, our right-

holiness. make our obedience a fac-eousness without works." tor, all these divine qualities Remember, without works. are relative and not abso-Works spoil it all, and lute. No man who holds have no assurance, no life, holiness can come into God's eousness of God which is by presence justified. We must faith of Jesus Christ unto solutely free from sin; believe" (Rom. 3:22), does otherwise we shall be ban-justify. "Therefore being ished from God's presence. justified by faith, we have "Now to him that worketh peace with God through our is the reward not reckoned Lord Jesus Christ." Rom. of grace, but of debt." Rom. 5:1. Justified by faith, not 4:4. The man who makes by works. When we put our his work a factor in the work works in as a means of justiof sanctification has but fciation we cannot have little use for Jesus-God peace with God. Christ is owes him something and he our righteousness. In him claims it upon the merit of we have reconciliation: in his own works.

"But to him that worketh our being spiritually. not, but believeth on him that justifieth the ungodly, justified, because we are his faith is counted for holy, because we are perfect, righteousness. David also describeth the just, holy and perfect. blessedness of the man unto whom God imputeth righteousness without work, saying, Blessed are they whose iniquities are forgiven and whose sins are covered." Rom. 4:5-7.

-this cannot be said of the of baptism for several reaman who gets his works in sons. We do not want to get

eousness, our perfection, our man's justification. "Unto Whenever we whom God imputeth rightonly a relative degree of no salvation; but "the rightbecome absolutely holy, ab-all and upon all them that him we live, move, and have

> We work because we are Even as and not in order to become

(To be continued.)

MODE OF BAPTISM

W. E. Bashor

It is important to know To him that worketh not and practice the right mode as a factor in the work of mixed up with the different

tism." So we want to be that so many of us as were sure that we have the right baptized into Jesus Christ mode given by the Lord. were baptized Second, obedience requires death? Therefore we care to be right. No one can buried with him by baptism prove his love to the Lord in death: that like as Christ Jesus, and have contempt for was raised up from the dead His commandments. John by the glory of the Father, 14:21-24, Jesus says, "He even so we also should walk that hath my command-in newness of life." ment, and keepeth them, he By being baptized into it is that loveth me: and he Christ, we put on Christ, that loveth me shall be loved that is we are made into a of my Father, and I will love new creature, by burying him, and will manifest my-the old man of sin, and raisself to him. Judas, saith ing the new man in the like-unto him, not Iscariot, Lord ness of Christ, see Eph. 2:10, how is it that thou wilt mani- Eph. 3:13, Col. 3:10. fest thyself unto us, and not Fourth, the welfare and unto the world? Jesus an-interest of the church, reswered and said unto him, if quires the right mode, for if a man love me, he will keep the mode is changed the my words; and my Father meaning and purpose of bapwill love him, and we will tism will be perverted and come unto him, and make the church will receive into our abode with him. He that its membership unregenerloveth me not keepeth not ated members. Baptism, my sayings: and the word will come to be a form inwhich ye hear is not mine, stead of a divine commandbut the Father's which sent ment. The church is built me." So we see that love, upon the authority of Jesus and obedience go hand in as Lord of all, and to set hand.

because to change the mode ism, instead of spiritualism.

modes of baptism, and say of baptism destroys its any one will do. Paul says, power to teach the truth in Eph. 4:5, "there is one which baptism represents. Lord, one Faith, one bap-Rom. 6:3-4, "Know ye not, into

aside his commandments is Third, the very truth it- to set aside his authority, self requires the right mode, and that would mean formal-

Baptism must represent, not heresies which arose in the be our way, to discard His that is, to obey the prescribcommands is useless or to ed form. alter His sacred symbols. To ascertain conclusively John 13:17, "If ye know the proper mode of baptism these things, happy are ye I will introduce several lines if ye do them."

served only one mode, the the truth. one that Christ gave to his The grammatical con-

mere consecration by ascent, church after the apostles. but regeneration. Titus 3:5. We know the apostles insist-According to his mercy he ed upon one mode of bapsaved us, by the washing of tism, or else they would not regeneration, and renewing have rebaptized those who of the Holy Ghost. Only were not rightly baptized, true observance of the com- Acts 10:1-6, therefore we mandment will bring the should want to observe the blessings intended by it. one and only true mode. God knows best what is for There is only one meaning our good and it really is to the commission, only one fallacy to say that any way true way to baptize, and only will do, but his way should one thing to do to be right,

of thought, and they all lead There are several causes one way. There is no con-of confusion as to the mode tradiction or uncertainty, of baptism. The first teach- and the conclusion is backed ing of the apostles were oral by their combined authority. and when they wrote there To one not specially interwas no need of full explana- ested, our reasoning may tion as to the mode, for the seem tedious to read but I churches were already am not writing to entertian, familiar with it, having ob-but to guide those seeking

apostles. Therefore we have struction of the commission, only incidental references in-teaches triune immersion. I stead of full explanations. have a letter from a college Other misunderstanding, of Bible teacher, who says, that the mode, is due to the trans- for the commission to have lation of the Gospel from the taught triune immersion it Greek to other languages, should have been written, the adaption of old words to baptising them in the name new meaning, and the of the Father, and name of

the Son, and name of the Father and Lord of the uni-Holy Spirit. He says that verse, he who leads to the there is only one name in the laver the person that is to commission therefore only be washed, calling him by one immersion. But we con-this name alone. For no one tend that there are three can utter the name of the innames in the commission, effable God; and if any one just as he says, if it is to dare say that there is a teach triune immersion. name, he raves with a hopedefinite articles, in the com-less madness. And this mission, a definite article is washing is called illuminaused before proper names by tion because they who learn way of emphatic distinction. these things are illuminated Then there are three distinct in their understandings. persons mentioned in the And in the name of Jesus commission, and if so then Christ, who was crucified their are three names. It is under Pontius Pilate, and in simple if we rightly apply the name of the Holy Spirit the correct usage of the who through the prophets English language. We also foretold all about Jesus, he have three prepositional who illuminated is washed. phrases, which are signs of How did the early church possession. Each person baptize? According to the represented possessed a commission which requires a names are represented.

stood the ellipsis in the com-guage of the commission, mission is shown by the fact agreeing with the usage of that they mentioned each the early church.
name in its place. Justin That the commission re-Martyr, born only 30 years quires a triple dipping is after John the apostle died, further proven by the use of and was baptized by Polythe plural in Heb. 6:2, the carp, who in turn was bap-doctrine of baptism. The tized by John, says: there is Greek word used here is pronounced over him who baptismone, or dippings. The chooses to be born again, author cannot by the plural and has repented of his sins; mean to include anything

Therefore three dip into each of the three names mentioned. So we The early writers under-have the usage of the lan-

the name of the God the but Christian baptism, be-

cause he is speaking only of wonder that all churches acthe first principals of the cept it as valid. We are doctrine of Chirst. And he made to wonder why everycannot by the plural mean one is not willing to receive water baptism on the one it and let all doubts be cast hand and Spirit baptism on aside. the other, because while were connected John's baptism, they are parts of one and the same thing in Christian baptism. The American Revised Version makes this still clearer. for it reads, The teaching of Our Savior, while here in baptism, dippings, thus re-this world, spake ferring to the significance things by parables, using of the three dips in the sym-natural illustrations, to picbol.

Thus every line of re-truths. search leads to the conclu- We wish to take the little construction The separate names indica- worthy to imitate the Masted by the definite article ter in uttering a parable, but "the," demands it. To be in that we might ponder in our union with each of the divine hearts the words of Jesus, it persons in the Godhead re- is said that "Mary kept these quire it. The practice of the things and pondered them in early church is in harmony her heart." with it. By comparing it Our "text" is found in with other scripture of like Eph. 6:15. "And your feet construction, will help to shod with the preparation of make it clearer, and the the gospel of peace." more one studies the matter, This text reveals the higher piles the evidence "Heavenly Shoes," they are that Jesus commanded revealed in the gospel of triune immersion. It is little Christ, it is in our prepara-

Live Oak, Calif.

HEAVENLY SHOES

Wm. Root

ture to His hearers spiritual

sion that the commission object, the shoes on our feet, given by Jesus, involves in which we tread, as an obtriune action to correspond ject lesson for our message The grammatical in this article. Not that we demands it are able or in any wise

tion through this gospel, 1:27. that we have access to our

heavenly home.

we are to "put on the whole excellent material, well seabe able to stand against the long. wiles of the devil." Eph. Look at "their preparation 6:11.

These "Heavenly of the gospel of Christ: for nothing, but to be cast out, it is the power of God unto and to be trodden under foot salvation to every one that of men." Matt. 5:13. believeth; to the Jew first, "Salt is good: but if the and also to the Greek." Rom. salt have lost his saltness, 1:16.

"Heavenly Shoes," come have peace one with an-from that Maker, who is other." Mark 9:50. skilful in all arts, and knows If we wear these "Heavened, since He Himself, with God, as to the past, we journeyed through life's realize the curse has been reroughest ways. "Jesus said moved, the Adamic sin has unto him, Foxes have holes, been removed, our past sins and birds of the air have have been removed, cancellnests; but the Son of man ed through His blood. We hath not where to lay His are "new creatures in Christ head." Luke 9:58.

road, yet John the Baptist become new." said, "He it is, who coming If we wear these "shoes"

The shoes which "Maker" makes and wears These shoes are a part of a are lasting, they are worthy spiritual soldier's equipment, to endure, they are made of armour of God, that ye may soned, soft to wear, lasting

through the gospel of peace." Shoes," Jesus said, "Ye are the salt come from the blessed of the earth: but if the salt Maker, (God). This gospel have lost his savour, whereof peace is His gospel, Paul with shall it be salted? it is says, "For I am not ashamed thenceforth good for

wherewith will ye season it? So the preparation of our Have salt in yourselves, and

by experience what is want-ly Shoes," we have peace Jesus," old things are passed He trod life's roughest away, behold all things are

after me is preferred before we have peace with God, as me, whose shoe latchet I am to the future. "Blessed are not worthy to unloose." Jno. the pure in heart, for they

If we are standing in these 22. "shoes" we will feel as David "For man doth not live by did, when he asked the gues-bread alone, but by every tion, then answered it, "Who word which proceedeth out shall ascend into the hill of of the mouth of God, doth the Lord? or who shall stand man live." in his holy place? He that "Lay hands suddenly on no hath clean hands, and a pure man, neither be partaker of heart; who hath not lifted other men's sins; keep thyup his soul unto vanity, nor self pure." I Tim. 5:22. sworn deceitfully." Psa. 24:

If we wear these "shoes" we will have peace for the present. Jesus said, "Peace 15. I leave with you, my peace I give unto you: not as the all have this, peace with the world giveth, give I unto you. Let not your heart be fair, my love; there is troubled, neither let it be afraid." Jno. 14:27.

given me the heritage those that fear thy name."

Psa. 61:5.

"Thy testimonies have taken as a heritage for ever: for they are the rejoicing of mv heart." Psa. 119:11.

If we wear these "shoes" we have peace with the peace, without spot, "Word" and all of its teach-blameless." IIPet. 3:14. fied your souls, in obeying gospel of peace." the truth, through the Spirit, If we wear these "shoes" one another with a pure science. The apostle

shall see God." Matt. 5:8. heart fervently." I Pet. 1:

"For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear." Job. 11:

Wearing these "shoes" we "Word." "Thou art spot in thee." Song Sol. 4:7.

But, "Pure religion and "For thou, O God, hast undefiled before God and the heard my vows: thou hast Father is this, to visit the of fatherless and widows their affliction, and to keep himself unspotted from the world." Jas. 1:27.

"Wherefore, beloved, seeing that ye look for such things, be diligent that may be found of him in ings. "Seeing ye have puri- is "the preparation of the

unto unfeigned love of the we will have peace with one's brethren, see that ye love inner self, and with con"And herein do I exercise his commandments, myself, to have always a they might have right to the conscience void of offence tree of life, and may enter toward God, and toward in through the gates into the men." Acts 24:16.

Again he said, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

Rom. 9:1.

So when we are careful in the preparatoin of the gospel of peace," we have this peace of conscience. But we must not sear our conscience, conscience may be exercised for evil as well as for good.

"For our rejoicing is this, the testimony of our con-Bearing Christians." His science, that in simplicity message was strengthening and godly sincerity, not with and up-lifting to us who are fleshly wisdom, but by the isolated. He entered into grace of God, we have had the service, with great zeal our conversation in world, and more abundantly festation of the Holy Spirit.

gospel our fears, our desires attached to are changed, in this prepara- "Christ," if we wish to bear tion we wear the shoes that spiritual fruit to "abide in Jesus wore, and all the Christ," one must first get saints before. such shoes that will never through spiritual birth. wear out; they are old, yet Without strength, ever new; we may wear from the vine, the branch their perfect fitness. | none of His."

"Blessed are they that do! These dear brethren and

city." Rev. 22:14.

Great Bend, Kans.

GREAT BEND MISSION

On last Sunday, Jan. 11, four car loads of our people came to us from our congregation at Quinter, Kans., 17 in all.

Bro. Millard Haldeman spoke for us at the morning hour, his subject was "Fruit the and earnestness, with mani-

to you-ward." II Cor. 1:12. How true the thought of Through this prepared his message, we must remain They are into Christ—we get into Him "sap" them at all ages and in all becomes withered, and is cut places. Let us try them on away. How true, without Let us observe with delight the Spirit of Christ" we are

sisters brought refresh-20 years for laborers here, our provisions, which our build a church. Heavenly Father hath sup- Some may think it can plied, in which we all par-never be done, but your took enjoying a season of unworthy servant still has Christian gether.

o'clock we again met in the numbers came sufficient to upper room where we hold organize, but drifted on to our services, for another other fields. feast of good things. Bro. This is a good farming he, assisted by the writer had corn, alfalfa, and all charge of this service. We gums, to perfection. feel the day was well spent, again.

to stop and worship with us. people. We meet the second Sunday of each month, and would Macedonia and help us? appreciate your presence Our place of meeting is comwith us.

question of us, are you folks help us. going to have a church house here some time? This is all field of opportunity for members of our faith, who strong an want a change of location, necessity is we have been praying for Pliny.

ments with which we united who will locate and help us

fellowship to-faith that God will yet answer our prayers, in His own In the afternoon at three way. Twice during the past,

Dale Jamison was present, country, crops are wheat,

Great Bend has three and hope that these dear large flower mills, creamery, brethren and sisters, with two packing houses, one any others who have the wholesale establishment, one opportunity will come to us alfalfa mill, brick yard, the Oil Metropolis of Kansas, We are centrally located in with many of their shops the brotherhood, on highway located here, is a wonderful 50, (north) from coast to market center for all farm coast. We invite all who are and poultry products, in all passing through the country a good place for working

Who will come over into fortable, gas heated, electric Outsiders have asked the lighted and cooled-come

Wm. Root.

Let honor be to us obligation to others.—

LIGHT

Wm. N. Kinsley

John 1, "There was a man sent from God, whose name bear witness of that light. That was the true light light, and in him is no darkwhich lighteth every man ness at all." that cometh into the world."

unto Simeon by the Holylished death, and hath Ghost, that he should not see brought life, and immortaldeath, before he had seen ity to light through the the Lord Christ, which was gospel." light to lighten the Gentiles Psa. 119:105, "Thy word is and a glory to his people a lamp unto my feet, and a Israel.

of the world. He that follow-fountain of life: In thy light eth me shall not walk in shall we see light. The Lord darkness, but shall have the is my light, and my salvalight of life." John 9:5, "As tion: whom shall I fear? long as I am in the world, I am the light of the world." is sweet, and a pleasant John 5:35, "He was a burn-thing." Isa. 59:9, "We wait ing and shining light: and for light, but behold ob-ye were willing for a season security; Arise for thy light to rejoice in his light." John is come, and the glory of the 12:36, While ye have light, Lord is risen upon thee. believe in the light, that ye Matt. 14:10, "Ye are the may be the children of light light of the world. Let your lest darkness come upon you, light so shine before men, for he that walketh in dark-that they may see your good ness, knoweth not whither works, and glorify your he goeth. For this is the Father which is in heaven." condemnation that light is Luke 11, Take heed there-

men love darkness rather than light, because their deeds are evil, but he that doeth the truth cometh to the light. John 12:46, "I am come a light into the world, that whosoever believeth in was John, he was sent to me should not abide in darkness." I John 1:5, "God is

II Tim. 1:10, "Our Savior Luke 2. It was revealed Jesus Christ, who hath abol-

light unto my path." Psa. John 8:12, "I am the light 36:9, "For with thee is the

come into the world, and fore that the light which is

bushel, but on a candlestick, foolish, they that were foolthat they may see the light, ish took their lamps, and

who commandeth the light to the wise took oil with their shine out of darkness, hath lamps. The foolish said unto shined in our hearts, to give the wise, give us of your oil: light of the knowledge of for our lamps are gone out; the glory of God in the face the foolish had no light, or of Jesus Christ. But if our works of faith. gospel be hid, it is hid to Matt. 5:14, Ye are the them."

walk as children of light. hour wherein the Son

12:35, "Let your loins be all, watch." girded about, and your Watchman, tell me does the mornlights burning."

of heaven be likened unto ten virgins, which took their Yet upon thy pathway shown!

in thee be not darkness. No lamps, and went forth to man when he lighteth a meet the bridegroom. Five candle putteth it under a were wise, and five were II Cor. 4:6, 3-4, "For God took no oil with them. But

them that are lost. In whom light of the world. Ye are the God of this world hath the salt of the earth, And blinded the minds of them while the foolish virgins that believe not, lest the went to buy oil the wedding light of the glorious gospel procession entered and the of Christ, who is the image door was shut; when they of God, should shine unto came saying, Lord, Lord, open to us. He answered Eph. 5:8, 14, "For ye were and said, I know ye not. sometime darkness, but now Watch ye therefore for ye are ye light in the Lord; know neither the day nor the Awake thou that sleepest, cometh. Mark 13:32-33, 37, and arise from the dead, and "But of that day and that Christ shall give thee light." hour knoweth no man, no, I John 1:7, "If we walk in not the angels which are in the light, as he is in the light, heaven, neither the Son, but we have fellowship one with the Father, take ye heed another, and the blood of watch and pray: for ye know Jesus Christ his Son cleans- not when the time is. What eth us from all sin." Luke I say unto you, I say unto

Matt. 25, The kingdom Of fair Zion's glory dawn?
Have the signs that mark His coming,

Watchman see! the light is beam-

Brighter still upon the way: Signs through all the earth gleaming.

Omens of the coming day. Hartville, Ohio.

REPLY ON THE HOLY KISS

ments that have been offer-fast. And shall we set all ed against us on the subject these plain commands aside ing our reply to their argu-lar time specified for their ments that their weight in- observance? Or shall we redetermining the truth on fuse to sing, or pray, or fast, this subject may be clearly unless we can find a time apseen.

prove that the Holy Kiss is would not apply their argunot a command of the gospel ments to these they draw from the fact that Then it has the apostle does not say weight against the when it shall be observed, Kiss. whether at meeting, before The command of the Holy

or after meeting.

the spirit and with the un-judgment of the brethren. derstanding also, but the Though the brethren in their apostle does not tell us the judgment may govern the precise time when we shall time, they have no right to sing. Now, shall we use this set any of them aside. argument against singing, We believe if the same does not tell us just when it of the apostles when they

shall be done we will not sing at all? That is the manner in which this argument reasons the Holy Kiss out of the

wav.

We are also commanded to pray, but the time when is not specified. We commanded to fast, but the time is not set by the Savior We will present the argu- or the apostles when we shall of the Holy Kiss. Also giv-because there is no particupointed by the apostles? The first argument to Certainly our opponents commands. no

Kiss is like singing, prayer, This argument scarcely etc. It is to be observed requires an effort to show when circumstances permit that it can have no force and occasion requires. These against the command. We things as to time must, like are commanded to sing with many others, be left to the

and say because the apostle spirit which filled the heart

the heart of the brethren, Kiss as he had commanded. there will be but little dis- But this argument, like position in them to set any the other, has no foundation command aside because the in the scriptures. It is an precise time for its observ-argument setting aside the ance is not specified. We distinction between the male might demand of our oppon- and female in observing the ents to prove that they ordinances of the church. should sing when they take Our opponents will not adthe communion, for the mit the force of this arguapostle does not say we shall ment to apply in their own sing then, and the circum-church, for they do not make stances of the communion elders or bishops of their do not any more demand or sisters, neither do they have permit singing than the ob-them administer the ordinservance of the Holy Kiss. | ance of baptism or the com-

brought against the Holy not apply this argument in Kiss by our opponents is that their own church, they canif it is a command we do not not bring it against us. observe it according to the gospel, for the gospel teaches opponents in this argument that we are all one in Christ; have not given the scriptures that there is neither male or on which it is founded their female, and we don't observe true meaning, for it assumes the command according to that the scripture, by teachthe scriptures, for in our ing that we are all one in church we make a distinc-Christ, breaks down all distion between the brethren tinction in society between and sisters.

swered where we showed being true, for there never from the 20th of Acts, that was a book written that so Paul gave us an example perfectly enforces in society

gave the command reigns in saluted him with the Holy

second argument munion. Then if they will

The truth is that the male and female mem-This has been fully an-bers. This is very far from showing us how the Holy every relation which God Kiss could be observed when has made. It points out the he met and engaged in wor-duty of every class and enship with the Elders of the forces these duties with the church at Ephesus, and they heaviest penalties and condemnation for every dis-a Christian ordinance. obedience.

third brought by our opponents have its force against bapagainst the Holy Kiss is that tism, and say because it's it is obtained as an acient obtained as a custom in the custom. Our opponents say day of Christ he founded his that as it was used as a token command upon it; then when of friendship by the world in we get into a cold country that day, they enjoined it where that custom does not upon the church then only as prevail, we set the custom a common expression of aside and refuse to obey the friendship, but not as a command because church ordinance.

against a command of God, sons. Also we might, upon then give the ancient custom the principles of this arguthe preference, letting it ment, say he built the com-have the power to nullify the mand of baptism upon the command by founding God's ancient custom, then hold the command on the ancient command as of no more custom, then take the cus-force than the custom. tom away and let God's com- When God commands anymand fall. But that way of thing it makes no difference bringing ancient custom to whether it was or was not make void the command of a custom before he com-God we object to as a most manded it; for his command dangerous error, for we to the believer is everything may, on the same principles and the custom nothing, for of reasoning, set any one of it has no power to set the God's commands aside; take, command aside or to lead the for example, the ordinance believer away from it. Yet of baptism—it was a custom these customs are great as ancient and as common things with some people if as any other; bathing and they exist before God gives washing were very common a command. They have the in the world and in the Jew-power with some people to ish church long before it was set aside, and if the custom commanded by our Savior as comes up or changes after

Now, suppose we let the argument reasoning in this argument it founded on the custom. This argument is made to Some have done that very ancient custom thing for the very same rea-

God gives his command, with ters, like Rom. 16:3, "Greet some the custom is the great-Priscilla and Aquilla, my est, for they follow the custom is the great-Priscilla and Aquilla, my tom whenever it differs As to this argument, we from the word of God.

both ancient and modern, ren to salute Priscilla with seem to have great influence the Holy Kiss, and as there over many people. The cus- are many modes of salutatoms have often been a great tion, this argument would power to turn the people not be of any force against away from the word of God. us unless they show that We live in an age when we Paul required them to greet see many of the commands the sisters with the kiss. of God have to yield to the This they cannot do, for prevailing customs of our Paul's example at time. The reason is, with so is against them. many people the customs of Our second reason the world are very great concluding that the arguwhile the commands of the ment has no force against gospel are rather small, and us is that we know the of course with them the brethren used the salutation greater prevails. But we of the right hand in the days want that reversed in the of the apostles, and we have heart of every believer, good reason to believe, that making the commands of the mode of salutation given God very great and the cus- to the sisters, as our oppontoms of the world very small ents have to believe the Holy in power. Then the word of Kiss was the mode, and the pletely answered.

against the Holy Kiss by our would only prove that there oponents is drawn from such may be error in our manner scriptures as require the of observing it. Consequent-

would note first that Paul The custom of the world, does not require the breth-

God with them will triumph example of Paul at Ephesus over all the customs of the settles that question on world, both ancient and mod-scriptural authority. But, ern, and this argument of further, if we would admit our opponents will be com-the truth of this argument it would not then disprove or fourth argument set aside the command. brethren to salute the sis-ly it, like some of the rest, of an excuse than argument. both because they are in the

fifth argument brought against the Holy Kiss is founded on Gal. 2:9, "They gave to me and Barnabas the right hands of fellowship." It is argued that the right hands of fellowship was all the salutation here used, and that it took the place of the Holy Kiss, and should now be used instead of it.

This would be a good argument if the apostle had said or intimated as much as done. our opponents have But as the apostle says nothing about using the salutation of the hand instead of the kiss, all the remarks of our opponents in that direction are gratuitous. We would note, too, how easy it is to get persons to take what they already want, and how hard to get them to accept what they do not want.

The salutation of the hand is but once given as an example, and they readily accept that; while the Holy Kiss is given five times by positive command and once by plain example, yet they reject that. How much bet-would make them all void ter to come to the solid and change the practice of

partakes more of the nature ground of truth and accept gospel and in the church in the apostles' day. proves that we are right, for we observe them both just as they are taught in the word of God, not willing to give up either or substitute one for the other, thus making the gospel our confession of faith and practice.

> The sixth argument offered against the Holy Kiss is that it may be observed spiritually, and the spiritual is all the gospel requires. We answer that all the spiritual truth, power and blessing of the gospel we accept without any reserve, but here is literal command, a literal observance, in one sense like baptism or the communion, yet there is a spiritual sign and object in it, and we are not willing to throw away the literal observance of one more than the other.

> This idea of leaving out the literal observance of a command, and contending for the spiritual without the formal ceremony which God has commanded, is an error which, if carried out in all the commands of the gospel

tive church.

We claim, and in our doctrine contend for, all there is in the literal observance of God's commands as means of grace, and for all the spiritual blessings connected with and derived from the promises made to the obedient child of God. It is our duty to obey the command and look to God who gave it for his spiritual blessings which he designed for his children and conferred upon the primitive church.—From "Doctrine of the Brethren Defended" by R. H. Miller.

NEWS ITEMS

1948 GENERAL CONFERENCE

We plan to accommodate Conference Rhodes General Grove., Pa.

Ray S. Shank, Chair. Comm. Arrangements.

SECOND DISTRICT

The District Conference is convene at Plevna, Ind., April 13-14. Elders' meeting Tuesday at 10:00 a. m. Preaching in the afternoon and home. A very impressive service evening. Meeting proper 9:00 a.m. Wednesday. Your prayers and attendance are requested that we all Sister W. C. Pease, Bro. and Sister

the apostles and the primi- may be built up in that "most Holy Faith."

G. Henry Besse, Clerk.

SPECIAL ISSUES

We have received suggestions to print several special issues of the Bible Monitor, with subjects such as: Easter, Young People, Temperance, and Caring for the Aged and Homeless.

We would appreciate comments on or material for these issues.

Editor.

A TRIP THROUGH TEXAS

In Falfurrias, Texas, we have three members which hold their membership in the Quinter church. Our dear Sister Gross wrote us in December, asking us to come down and hold some services, and a communion in the home. On Jan. 8th, six of us started and arrived there on the evening of the 9th, Friday evening.

Bro. and Sister Gross were ailing with colds and not able to be about their daily tasks. On Saturday forenoon we visited Bro. Whislers and had an enjoyable visit in their home. Saturday evening Bro. and Sister Gross were both anointed. Sunday forenoon by Bro. Gross' request, we attended services in the community. Sunday afternoon we held services in Bro. Gross' home.

Monday we drove south through the orange groves to Mexico, which to is about 80 miles. On Tuesday evening we enjoyed a communion service in Bro. and Sister with only nine communicants, Bro. and Sister S. R. Kesler, Bro. and O. T. Jamison, Bro. and Sister Gross and Bro. Charles Whisler. These dear saints were encouraged and happy. One of them said, "Brethren this is more than I expected this side of Paradise."

How it did inspire us to enjoy this season of fellowship with them, so steadfast in the faith, and so isolated.

May the Lord give them sweet comfort in their declining years and keep them looking forward to that great reward, promised to those who endure to the end.

After four days of sweet fellowship with them, we turned our faces homeward, had a good trip home, feeling it was good for us to have been there.

Sister Jamison, Cor.

IN MEMORIAM

In loving memory of our daughter, Margaret Evelyn Throne Rupp, who passed away five years ago, Jan. 27, 1948.

Sad and sudden was the call
Of one so dearly loved by all;
A bitter grief, a shock severe,
It was to part with one so dear.
We often sit and think of her
And speak of how she died,
To think she could not say goodbye to us
Before she closed her eyes.

Mr. and Mrs. Harve Throne and Family.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:17.

HOME DEVOTIONS February 1948

Theme—Confidence in God. Memory verse: II Tim. 1:12.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am presuaded that he is able to keep that which I have committed unto him against that day."

Mon. 1—Gen. 6:9-22. Tues. 2-Matt. 6:9-15. Wed. 3-Matt. 6:30-34. Thurs. 4-Luke 7:1-10. Fri. 5-Heb. 11:7-12. Sat. 6-Gen. 12:1-5. Sun. 7-Psa. 17:6-15. Mon. 8-Gen. 13:14-18. Tues. 9-Heb. 11:23-34. Wed. 10-Dan. 1:8-16. Thurs. 11-Dan. 3:13-18. Fri. 12-Dan. 6:10-17. Sat. 13-Dan. 6:18-23. Sun. 14-Psa. 34:6-22. Mon. 15-Ruth 1:6-18. 16-I Sam. 2:1-10. Tues. Wed. 17-I Sam. 17:45-51 Thurs. 18-Matt. 9:27-31. Fri. 19-Matt. 15:21-28. Sat. 20-Mark 10:45-52. Sun. 21-Psa. 46. Mon. 22-Matt. 17:14-21. Tues. 23-Jas. 2:14-26. 24-Acts 27:21-26. Wed. Thurs. 25-Psa. 23. 26-Rev. 21:1-7. Fri. Sat. 27-II Pet. 1:2-11. Sun. 28-John 11:19-27. Mon. 29-I Thess. 4:13-18.

Kill your enemy with gentleness and kindness.—Selected.

30-I Pet. 1:3-9.

31-Psa. 124.

Tues.

Wed.

ADULT SUNDAY SCHOOL LESSONS

Jan. 4—Deut. 30:1-20 Jan. 11—Deut. 31:1-30 Jan. 18—Deut. 32:1-52 Jan. 25—Deut. 33:1-29 Feb. 1—Deut. 34:1-12 Feb. 8—Josh. 1:1-18 Feb. 15—Josh. 2:1-24. Feb. 22—Josh. 3:1-17 Feb. 29—Josh. 4:1-18 Mar. 7—Josh. 4:19—5:15. Mar. 14—Josh. 6:1-16. Mar. 21—Josh. 6:17-27 Mar. 28—Easter, I Cor. 15:1-58

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 4-Childhood of Jesus. Matt. 2:10-23.

Jan. 11-The Boy Among the Doctors of the Law. Luke 2: 41:52.

Jan. 18—Baptism of Jesus. Matt. 3:1-17.

Jan. 26-Ministry Begun. Matt. 4: 17-25.

1-The Blessed. Matt. 5:1-12. Feb. 8—The Prayer Jesus Taught. Feb. Matt. 6:9-15.

Feb. 15—Trusting Providence. Matt. 6:25-34.

Feb. 22—Jesus Cleanses and Heals. Matt. 8:1-13.

Feb. 29—Showing Pity and Mercy. Matt. 14:14-33.

Mar. 7—Peter's Denial. Matt. 26: 69-75.

Mar. 14—Jesus Honored. Luke 19: 28-40.

Mar. 21-Mocked, Crucified, Buried. Matt. 27:27-38; 57-61.

Mar. 28—Resurrection of Jesus. Matt. 28:1-15.

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BIBLE MONITOR

Vol. XXVI

March 1, 1948

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FEAR OF WEAPONS

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, rulers of the darkness of this world, against spiritual wickedness in high places. whole armour of God, that the evils of Satan. ye may be able to withstand However, today, I believe tion of the gospel of peace; standing? above all taking the shield People in general realize vation, and the sword of the powers, the

Spirit, which is the word of God." Eph. 6:11-17.

Down through the ages on occasion after occasion individuals and often multitudes have feared weapons. They have feared because of the danger of their use by against powers, against the those who did not have wisdom. They have feared because of lack of proper weapons to ward off enemies Wherefore take unto you the or defend themselves against

in the evil day, and having the fear of weapons is more done all, to stand. Stand universal than ever before. therefore, having your loins Why should this be, in an age girt about with truth, and of worldwide communicahaving on the breastplate of tion, an age of worldwide righteousness; And your travel, and an age of worldfeet shod with the prepara-wide education and under-

of faith, wherewith ye shall that this fear is caused by be able to quench all the the forces of evil. As our fiery darts of the wicked. text says not "flesh and And take the helmet of sal-|blood" but "principalities, rulers of the darkness of this world," all will, but thine be done." working for Satan, the ad- He had His feet shod with

versary of God.

where are people looking for and preach the Gospel of relief, yes, even the multi-Peace. He lifted up the tudes who have some faith ignorant and those who lackin God? Listen, look, read, ed understanding. themselves and still greater unfailing faith ing right back to the power those following His teachof Satan.

the truth.

He had on the breastplate est award, that of being call-of righteousness; through ed up into Heaven. all kinds of suffering, dis- How about the multitudes couragements, evil treat-today? Are they concerned ment, and even when they about truth? No, not even were ready to take His life, in temporal things. Are He prayed to God, "Not my they concerned about what

the Gospel of Peace. None In the light of this fact, ever used more effort to live

and you will soon realize that He warded off the many they are spending vast darts cast at Him with the amounts of wealth and lives shield of faith. At all times, for new weapons to protect whatever the trial, He had in God's weapons to destroy those ability to care for Him and who do not do as they think. fulfill the plans that had Also they are planning long been established. He never costly compromises with the questioned the "Hope of Salforces of evil. Actually look- vation" for Himself and lings.

Christ had comparatively But even though He had more enemies, more trials all this protection that still and more temptations from would not defeat the enemy. the forces of evil than any Ah, but He unquestioning have today. Followers of and unflinching used "the Christ, what did He do? Did Sword of the Spirit, the He submit to evil, did He Word of God." Was this compromise, did He yield weapon effective? Astonto Satan? No, He put on the ishingly so, even Satan, himwhole armour of God. He self, shrank from His preshad His loins gird about ence and durst not tempt with truth and nothing but Him any more. As a result he had victory and the high-

is right in the sight of God? obedience is to God, we Sad, how little and how in- ought to obey God, who is frequent. But how to be supreme autority for our pitied, no faith toward off existence. It is in God that the fiery darts of the enemy; we live, move and have our rather filled with unbelief, being, He is our Creator. It mis-trust, confusion

pride.

Is there any wonder that dence, our hope. people have fear? With no We should obey Him, bepowerful weapon to drive cause we love Him, "If ye off the enemy, yes, even love me, keep my commandwhen the greatest of all ments." Jno. 15:15. weapons is at their com-we should obey our parents, mand "The Word of God." "Children obey your parents Sad to hear them say, it will in the Lord, for this is not work, it has no power, I right." Not only should we do not believe in it, and it is obey them, but we only the idea of unlearned honour them, "Honour thy men of ages gone past.

nations would turn to a the land which the Lord thy faithful, whole-earted God giveth thee." Ex. 20:12. obedience to God's word for confidence and solutions to church felt the duty of their problems and for the obedience to God, regardless

on the armour of light." Rom. 13:12.

OBEDIENCE

Wm. Root

and is in Him that we place our trust, our confi-

father and thy mother, that Oh, that individuals and thy days may be long upon

The apostles in the early guidance of the Holy Spirit! of the opposition of men. "The night is far spent, Acts 5:29. "Then Peter and the day is at hand: let us the other apostles answered therefore cast off the works and said, We ought to obey of darkness, and let us put God rather than men." The early church at Jerusalem was an example in obedience and trust in Almighty God. also in faith and zeal. Look at them as they prayed for spiritual help, after the healing of the impotent man.

"Obedience," is the imper- They had their first persecuative duty of life. Our first tion. Peter and John were

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West Milton, Ohio, March 1, 1948

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arrested. Jewish in Annas, Caiaphas, John and prayers were Alexander were gathered to- why? Because it was God's gether at Jeruslaem. Peter promise, because they maniwas moved and spake by the fested the faith; there is Holy Spirit, before the power in prayer. council, boldly, for they were effectual, fervent prayer of fearless.

that the Jewish leaders then ask in my name, I will give held a council among them- it you." "Ask and ye shall selves, apart from the apos-find, knock and its shall be tles, then threatened them opened unto you." not to speak in the name of Christ working through like circumstances under what would happen, if we pressure of the law of men, exercised as much faith in

MONITOR would we be as fearless as

thev?

"But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto vou more than unto God, Entered as second class matter judge ye." Acts 4:19.
October 1, 1932, at the Post Office, after this see how they after this see how they prayed: for spiritual help, boldness to withstand their threatenings, by preaching the Word and with power to heal, "that signs and wonders may be done by the name of the holv Jesus."

Through their obedience and prayer the place was shaken at their assembly, The high priests they "were all filled council, the Holy Ghost." a righteous man availeth We learn from the Word much," "and whatsoever ye

Jesus or to teach in His those apostles was confirmname. We are wondering ing His gospel which He had what you or I would do in given them. We wonder

our prayers, as much zeal in mission to the church, words our labours, as they; surely to be taught in the church, we would have more power words which would witness with God, more influence in for Christ, "both in Jeruthe world, and more results salem, in all Judea, and in in the winning of the lost Samaria, and unto the utterfor Christ. Miracles were most parts of the wrought by their hands; we Are we, you and I true to do not all have the gift of this commission of Christ miracles which they had, but and the angel? we can have the same spirit When the officers heard of obedience.

With their working of prison, they returned miracles came persecution told the high priests them into the common they went and brought them prison; then what happen-without violence, for they ed? They were delivered feared the people. So when by an angel of the Lord, who they were again brought berepeated unto them their fore the Sanhedrin they commission, given unto them boldly, steadfastly, stood for by the Lord Himself. What obedience to Almighty God, was it? "Go, stand and rather than to harken to the speak in the temple to the word of men. people all the words of this It is imperative that all

said, "Go ye therefore, and God's law." We do not wish teach all nations, baptizing to be misunderstood: it is them into the name of the right to obey man's law, Father, and of the Son, and when not in opposition to of the Holy Ghost. Teach-God's law. "Let every soul ing them to observe all be subject unto the higher things whatsoever I have powers, for there is no power commanded you: and, lo, I but of God: the powers that am with you always, even be are ordained of God." unto the end of the world." Rom. 13:1. This scripture Matt. 28:19-20.

of their escape from the by the Sadducees, who cast captain of the temple. Then

men keep the command-Christ's words, they are ments of God, yet men spirit and they are life. He rather obey man's law than simply means that we, all This was the great com-men, have a duty to the

State. God has ordained not be ashamed, when I have law and order, even the law-respect unto all thy comless, ungodly men and mandments." Psa. 110:6. civil law, in order to live to-transgress God's commandgether in this world With-ments and disobey his laws? out law men would soon de-It is because their heart is the Christians, saints of God, the commandment of God by while it is punishment for your tradition?" Matt. 15: the wicked. as children of God are duty crites, and said, "Well did bound to be under subjec- Esaias prophesy of you, saytion, or authority of State, ing, This people draweth yet not to forsake the Divine nigh unto me with law of God, in order to obey mouth, and honoureth me men.

Through Moses, God said, heart is far from me. thou shalt love the Lord thy commandments God with all thine heart, and Matt. 15:7-9. with all thy soul, and with all thy might. And these than men, because we ought words, which I command to, because we love to. thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down. and when thou risest up." commandments, is there? it would take more so David said, "Then shall I than I wish to take up.

women, must respect the In conclusion, why do men populate the earth, hence far from him. "But he an-God has ordained law. The swered and said unto them, civil law is a protection for Why do ye also transgress Therefore we 3. Christ called them hypowith their lips: but "Hear, O Israel: The Lord in vain they do worship me, our God is one Lord: And teaching for doctrines the of men."

Let us all obey God rather

Great Bend, Kans.

GREAT FAITHFUL SERVANTS OF GOD

J. F. Marks

As I take this subject un-6:4-7. There is not much der consideration, I realize for ignoring God's that I must be very brief or

First let us look to the think how he prayed and wickedness. down with grief upon the He accomplished human family. It repented turning people to the Lord. him that he ever made man. I think of faithful Jerefamily were saved. If Noah cree was signed against it, would not have obeyed God, by the king, with a penalty he would have perished with of being cast into the den of the others.

a man who was tried severe-the king and God protected ly by God and yet stood up him. true to his maker. I believe Having viewed some of we so strong in the faith that reason to complain nothing can move us?

If one looks to faithful Testament, Samuel it is remarkable to Lord and Savior, Jesus think of how God called him Christ. How He carried out in his sleep, when he was a the will of God, even to the small boy, too small to un-death on the cross. He did derstand it, and how the not shrink but He set a perhigh priest, Eli, had to ex-fect example and brought plain to him that it was God from Heaven a who called. As a judge of Gospel in a time of Israel he proved himself darkness. He was a bright

faithful life of Noah, a man pleaded again and again to who lived in a day of great the people to turn to the God looked Lord with all their heart. much in

He decided to flood the earth miah, who warned the people with water. But Noah was against their evil way. He a faithful, godly man. So was called the weeping God gave Noah a privilege, prophet for he was very that by His directions, he sorry and wept because of a might save himself and his sinful people. Let us look family from destruction to God's faithful servant, Noah obeyed God as a fath-Daniel, how we prayed and ful servant and he and his feared God, even when a delions. He feared God and I often think of Abraham, humbled the proud heart of

it is well for us in our day the faithfulness of the servto think of how great a test ants of God in the old disare we able to stand. Are pensation surely we have no our trials. First, in the New we have faithful. I am made to and shining light to fallen

humanity.

ed, we should not forget our enough in the faith of the duty and responsibility. In gospel, nothing can hinder a Christian home the head of us from standing for the Christ is God, the head of the right. man is Christ, and the head We also see the great of the woman is the man. power of God manifested in Every one true to the Gospel man. I am made to think of is at their place. If we look the great apostle Paul, after to the beginning, we see how he was converted, how he the first man on earth fell endured suffering and hardbecause he did not fully ships for the cause of Christ

disciples we see some failed he with Silas prayed and at times. Judas fell and sang praises to God. Nothing never returned to God so he could hinder him and others died in his sinful condition. from working for the Lord. After Christ ascended into Much more could be brought heaven, Peter a disciple of out about the hardships of Christ, grew strong. He the apostle Paul and others. stood firm even when facing The last recorded in the firm through great trials revelator, an old man who

church. While they were interference. stoning him to death, he As one reads what is reprayed to God, "lay not this corded by John in revela-

sin to their charge." Here Now that the way is open- we can see if we are strong

recognize his head, God. and the church. When he If we look to the twelve was in prison and fastened,

threats against his life. New Testament is about the Other disciples also stood servant of God, John the and threats against them. was put on an island by him-Again I am made to think self, away from everyone. of the great faithful servant Why? Because he witnessed of God, Stephen a preacher for Christ. I believe while for Christ and the church, he was there by himself that even when his life was he did not feel lonesome. threatened he did not fail to Being old in this life his tell his enemies the truth mind was centered upon the and right. He was the first Lord's work and heaven. Christian to die for the What a great work he did cause of Christ and the while there with no worldly

tions it brings many things importance of being to the mind. What great Christ, so that we may visions, he had a glimpse of faithful servants of God. what will take place at the end of time. I believe if we are faithful to God, we will never feel lonesome. Good thoughts are of great value.

I have tried, by the help of God, to bring to our minds ed by his servants. I believe Andrew. He called to them it is well for us to think of to follow Him. They straitthese faithful servants of way left their nets and God and their great work followed Him. Going on and have our minds centered from there, he saw two other on Heavenly things—things brethren, James and John, that are above the perishing the sons of Zebedee. They things of this world. I be-were in a ship with their lieve that we should respect father, Zebedee, mending the dead especially those their nets. He also called that did much for our souls. them and they immediately I believe it is our duty and left their ship and their responsibility to respect the father, and followed him. dead in the Lord. Those who Christ is calling you and lived a peaceable life for he is calling me, to follow Christ and the church.

us. Let us not forget the various way. He called Paul

Felton, Pa.

CALLED

Thornton Mellott

some important things about Jesus, after his baptism. great, faithful servants of while walking along the sea God, and God's great pro- of Gallilee, saw two fishertection and power manifest-men, Peter and his brother.

him; He is calling each and It often comes to my mind every one of us. He says of the dead in Christ; those come unto me, all ye that who I believe did their best. labor and are heavy laden I believe we should never and I will give you rest. forget those who lay asleep Take my yoke upon you and in Christ. Especially those learn of me, for my yoke is who did so much for us and easy and my burden is light. now their trials are over. We read in the blessed Book We know not what is before where he called many in on his way down to damas- to, or take from it. He says thou me?"

you have and have turned to water of life freely." would return into sin?

fail to trust all to God? If way. Then he Christ?

change God's word, to add He could not answer him.

cus with letters of authority Heaven and Earth shall pass to persecute the Christians, away but my words will not. with that unexpected voice, If we are so unspeakably "Saul, Saul why persecuteth happy as to get to Heaven, it will be by love and obedience He called Samuel when he to his word. God has made was lying in bed in the house all necessary provisions that of Eli, calling, "Samuel, we can be saved, if we are Many other calls only willing to accept his could be mentioned. Did terms. In Rev. 22:17, "And you sinner friend, did you the spirit and the bride say. ever have a call to turn from Come. And let him that is your wicked way to serve athirst come. And whosothe true and living God. If ever will, let him take the

God and asked him to for-give you, for your past sins, dom of Heaven is like unto could it be possible that you a certain king who made a wedding feast for his son. After God has pardoned The he sent his servants out you of your sins would you to them that were bidden to risk to return to them? The come to the feast; but they children of Israel looked would not come. He sent back to the flesh pots of them out the second time Egypt, that is into the world. saying the feast is ready: God cannot lead us or care saying, my oxen are killed, for us if we do not trust him: my fatlings are killed, come is it not so with many pro- to the feast. But they made fessed Christians today, who light of it and went their we ask them why they do not strangers to the feast indo this or that, they say their stead of them who were inchurch does not think it is vited and filled the tables. necessary. Who are they But when the king came in following, the church, the to view the guests, he saw preacher, the world or one not having on a wedding garment. He said to him We have no authority to how cometh thou in hither?

The king commanded him to Lamb." In order to make be bound hand and foot and our calling and election sure, cast into outer darkness, we must take God at his where there shall be week-word; not as the ones just ing and knashing of teeth. mentioned, our own ways. Ye are a chosen generation, It seems that many people a royal priesthood, an holy want either their own way nation, a peculiar people. Do or none. Instead of followwe need to follow His in-ing Christ, structions and teachings in rather follow the crowd or His book? But as he which the preacher, who preaches hath called you is holy, so be unto them smooth things. ve holy in all manner of We are told strait is the conversation; because it is gate and narrow is the way written, be ye holy; for I am that leadeth unto life and holy.

name in vain, going to places there be that go in thereat. of revelry, women almost Just a few closing and paint. Are they follow-fessed Christians in ing Christ, judge ye? Do United States would stop to you think Christ is going to think, and take God at his follow us, ask yourself that word, and follow his prequestion? God cannot look cepts, and examples and upon sin with the least de-keep his commandments as gree of allowance. Lust of they are given all through the flesh, lust of the eye, the New Testament. What and the pride of life, are not a difference? Would we of the Father, but of the need fear? Let us forget world. "The world passeth our own ideas and notions; away, and the lust thereof: if we ever get into the marbut he that doeth the will of riage supper of the Lamb, it God abideth forever." I Jno. will be through love and 2:17.

"Blessed is he that is called to the Lamb of God. to the marriage of the

they

few there be that So often we hear slang and wide is the gate among so-called church broad is the way that leadmembers. Also using God's eth to destruction and many

naked, and using powder thoughts to all: if all proobedience. Remember, ac-John the revelator says," cept his call and follow close

Needmore, Pa.

A CALL TO DECISION

Paul C. Weaver

husband and two sons, her had enough of the wickedheart was very sad, she ness of Moab in her maiden wanted very much to have days without going back her two daughters-in-law after the "flesh pots," but stay with her in her be-sorry to say her sister-inreavement, although she did law thought not of the good not want to make them feel things of life. Was Naomi obligated to do so. She said pleased that she went back to Ruth, behold thy sister-to her country? No, I would in-law is gone back unto her say she was sorry about it. people, and unto her gods, Now let us go a little return thou after thy sister-farther, in Deut. 30:15, in-law. Here is when she Moses said, "See I have set made her decision. before thee this day life and

trous nation. (Jud. 3:28). to make, whether they would But Ruth answered, "In-continually serve God or treat me not to leave thee, not. or to return from following Joshua 24:15, (Would after thee; for whither thou anyone doubt he was a man goest, I will go; and where of God?) "And if it seem thou lodgest, I will lodge; evil unto you to serve the thy people shall be my Lord, choose ye this day people, and thy God shall be whom ye will serve; whether my God."

first chapter of Ruth, you or the Gods of the anointed the decision she made. We as for me and my house, we all have a great decision to will serve the Lord."

make in life. Will we go after strange gods or even idolatry, or choose as Ruth

did, the living God?

I was impressed with this Let us look at a few pas-sages of scripture on this matter. We will start with Ruth 1:15, Naomi lost her study. It seems that Ruth

If you recall they came good, and death and evil." from a wicked and idola- The Israelites had a decision

y God." the gods your fathers served on the other side of the flood, will get an understanding of in whose land ye dwell; but

Joshua was determined, heaven; and come, take up as we all should be, to do the the cross, and follow me." will of God. He realized See Luke 16:13. whose hand had brought May I present one more them into the land of decision that had to be Caanan.

tures will do good in many a will ye also go away?" We life as it is read. I Kings find many disciples turned 18:21, "And Elijah came back and followed him unto all of the people, and more, Jesus' teaching was said, How long halt ye be- just a bit too plain and to tween two opinions? If the the point for them. Read Lord be God, follow him; all of Jno. 6. but if Baal, then follow him. I believe Jesus was griev-And the people answered ed because of the disciples him not a word."

"Elias (Elijah) was a man law to Ruth) did, so he looksubject to like passions as ed on the disciples and said, we are," he was a great "will ye also go away?" How prophet of God, and he put about us, dear reader, will the question straight to the we also go back, or can we children of Israel, to make make the supreme decision? the supreme decision.

We turn to Matt. 27:17, we read of another who made the decision, was it right or wrong? He had the THE GREAT PHYSICIAN authority to release Jesus or Barabbas. So he did what pleased the greater number of people.

said "one thing thou lackest, us at the present time, if we sell whatsoever thou hast, are true believers and not and give to the poor, and doubters. The Lord has

made? Jno. 6:67, "Then I hope these few scrip-said Jesus unto the twelve,

that went back again to the We find in James 5:17, world, as Orpha (sister-in-York Springs, Pa .

HAS THE DAY OF MIRACLES PASSED?

Lola McMillin

Now for a few words of We come to the word of Jesus, Mark 10:21, in be-the Lord and his promises, holding the rich young man which are brought down to thou shalt have treasure in never removed these privi-

and never will do so. It is all things whatsoever I have only as people have depart-commanded you: and, lo, I ed from the faith, once de-am with you always, even livered to the saints, that unto the end of the world." they ave denied these bless- Shortly after this prayer

ings and privileges.

Father, after praying for the and just before his ascendisciples who had been with sion we hear him instructhim, Jesus prayed for all ing his disciples in Mark 16: who should believe on him 15-19, "Go ye into all the through the word of the world, and preach the gospel apostles. He says, "Neither to every creature. He that pray I for these alone, but believth and is baptized shall for them also which shall be saved; but he that bebelieve on me through their lieveth not shall be damned. word, that they all may be (Oh, let us be careful how one; as thou Father, art in we believe.) And these signs me, and I in thee, that they shall follow them that bealso may be one in us: that lieve: In my name shall they the world may believe that cast out devils; they shall Thou hast sent me, and the speak with new tongues; glory which Thou gavest (fulfilled Acts 2:4). me I have given them; that shall take up serpents; and they may be one, as we are if they drink any deadly one." John 17:20-22.

Christ through the word of sick, and they shall recover." the apostles as the gospel In Matt. 21:22, "And spoken by them is recorded things, whatsoever ye shall in the New Testament.

In Matt. 28:19-20 we read shall receive." where he says, "Al power is Jesus still has the power given unto me in heaven and and willingness to heal all in earth. Go ye therefore, who ask in faith believing. and teach all nations, bap-tising them in the name of the Father, and of the Son, life and trust in the Lord for and of the Holy Ghost: the healing of your body as

leges from believers in him teaching them to observe

was offered up for his In his last prayer to the believers, who should follow, thing, it shall not hurt them; Truly we believe on Jesus they shall lay hands on the

ask in prayer, believing, ve

well as for the keeping of grant you according to the ing abundantly above all knowledge, that ye might be that we ask or think. He is filled with all the fullness of willing to help all who came God." unto him.

all ye that labor and are sick, and the Lord shall raise heavy laden, and I will give him up." you rest. Take my yoke James 2:22, "Seest thou upon you, and learn of me; how faith wrought with his for I am meek nad lowly in works, and by works was heart: and ye shall find rest faith made perfect?" Verse unto your souls. For my 20, "Faith without works is yoke is easy, and my burden dead." Verse 26, "For as the

things soever ye desire, is dead also." when ye pray, believe that Where is the faith, the ye receive them, and ye same faith that was once deshall have them." And this livered to the saints? We is the confidence that all in should have the same today. him, ask anything, accord- Has our faith changed, has ing to his will, he heareth Christ changed? Nay. us, and we know he heareth In Heb. 13:8, "Jesus Christ us and the petitions that we the same yesterday, and todesire of him.

Read I John 5:14-15 and In John 14:12, "He says, Eph. 3:16-19. "May the Lord "Verily, verily, I say unto

your soul, if so, do not be riches of his glory, to be afraid to trust him because strengthened with might by he is abundantly able to heal his spirit, in the inner man, you. He has not became that Christ, may dwell in weakened, but is all power-your hearts by faith, that ye ful. Yea, He still has all being rooted and grounded power in heaven and in in love may be able to comearth. He will help you in prehend with all saints, every time of need to handle what is the breadth, and the your case whatever your length, and the depth, and case might be. For we read height, and to know the love that he is able to do exceed-of Christ which passeth

James 5:15, "And the He says, "Come unto me, prayer of faith shall save the

is light." Matt. 11:28-30. body without the spirit is In Mark 11:24, "What dead, so faith without works

day, and forever."

the works that I do shall he all ye that labor and are do also; and greater works heavy laden, and I will give than these shall he do; be-you rest." Matt. 11:28. cause I go unto the Father." We have the command to

may as well say that the day come unto Him. He said He of faith is past. But not so, would not cast us out so we the Word of God is true, and know He will receive us. will stand throughout all Knowing this we should go eternity. We feel that that to Him in confidence. But power which he gave his dis-then our sins come before us ciples was not to last for a and we hesitate. "The Lord short time only, but to con- is nigh unto them that are tinue until his coming. If of a broken heart: and we say that it has been done saveth such as be of a conaway, are we not denying trite spirit." Psalms 34:18. God's power? Have we not "For the Son of man is come departed from that faith?

Kansas City, Mo.

SEEK THE LORD

Ethel Beck

sinned and need a Saviour. conquer death and sin. Let Therefore the most import- us come to this precious Reant thing in life is to "Seek deemer while He is near. Oh, ve the Lord while He may be how can we turn Him away? found, call ye upon Him If we keep rejecting Him

"All that the Father giveth may leave us. me shall come unto me: and "O let the dear Saviour him that cometh unto me I come in, He'll cleanse the will in no wise cast out." heart from sin. Keep Him

you, he that believeth on me, John 6:37. "Come unto me,

Can we, after reading all "seek the Lord" and "call these scriptures say, the day of miracles is passed, the day of healing is passed, if so, we we have an invitation to to seek and to save that which was lost." Luke 19:10.

Now we see His arms open to us, for He is looking for us. What a loving Saviour we have. Just think what He suffered for your and mine. He died on the It is a fact that we all have cruel cross, but rose again to while He is near." Isa. 55:6. and His offer of pardon, He

let the dear Saviour come live a new life. in."

house." Acts 16:31.

fess with thy mouth the cleansing it from all sin. Lord Jesus, and shalt believe in thine heart that God hath demption through His blood, unto righteousness; and with we walk in the light as He the mouth confession is made is in the light, we have unto salvation." Rom. 10: fellowship one with another, 9-10.

really be sorry for our sins, all sin." I John 1:7. confessing them to God. Wel "For as many of you as wherein we have wronged Christ have put on Christ." them. Peter said, Repent Gal. 3:27. Since we have ye therefore, and be convert-also been baptized into the ed that your sins may be Father and the Holy Ghost, blotted out, when the time of we have taken them into our refreshing shall come from life. We are now a child of the presence of the Lord." God. Our name has been Acts 3:19. Repent and be written in the family record converted means to be so in Heaven. We have been sorry for our sins that we born of the water and of the will turn away from them Spirit. and forsake them. We will "Therefore if any man be

no more out at the door, but go in a different direction,

For an example of a true We must come to Him in conversion we have the life faith, believing He will do of Saul, later called Paul, in for us just what He says. Acts 9. Peter also said, "Re-He took our sins upon Him-pent and be baptized every self. When we accept Him one of you for the remission as the Saviour for our sins, of sins, and ye shall receive He does save us. "Believe the gift of the Holy Ghost." on the Lord Jesus Christ and Acts 2:38. As we follow all thou shalt be saved and thy the steps in obedience to the word the blood of Jesus "That if thou shalt con-Christ is applied to the heart,

"In whom we have raised Him from the dead, the forgiveness of sins, acthou shalt be saved. For cording to the riches of His with the heart man believeth grace." Eph. 1:7. "But if and the blood of Jesus Christ Then we must repent and His Son cleanseth us from

should also confess to others have been baptized into

ture: old things are passed proveable in His sight." I away; behold, all things are Col. 1:20-22. become new." II Cor. 5:17. Think how He suffered to When the Lord Jesus died present us holy and without for our sins and rose again, blame. Now when we ac-He paid the price of our cept His sacrifice for us, we guilt. He reconciled us to also have peace with God. God. If He had not made We are at peace because our peace with God for us, we sins are not held against us. would have to die in our sins They are forgiven. We do and perish.

hath made both one, and give account of them. What hath broken down the middle a wonderful Saviour we wall of partition between have. Do we realize what us; having abolished in His our redemption cost? How flesh the enmity, even the wonderful to have that peace law of commandments con- which passeth understandtained in ordinances; for to ing, joy the world can never make in Himself of twain give, but we find it in Jesus. one man, so making peace; When we do our part, God 14-16.

things in earth, or things in gave He power to become heaven. And you that were the sons of God, even to enemies in your mind by name." John 1:12. wicked works, yet now Some people have their

in Christ, he is a new crea- and unblameable and unre-

not have to suffer the "For He is our peace, who penalty of them or have to

and that He might reconcile always keeps His promise both unto God in one body and does His. We have alby the cross, having slain the ready considered our part enmity thereby." Eph. 2: to have faith, repent and confess our sins, and be bap-"And having made peace tized. God has promised to through the blood of His receive us, save us or forgive cross, by Him to reconcile all our sins, and give us the things unto Himself; by Holy Spirit. "But as many Him, I say, whether they be as received Him, to them alienated and them that believe on

hath He reconciled in the names on the church book body of His flesh through for years and do not have death, to present you holy peace with God. They have

not experienced a change of then perish after all. Often is not yielded to Christ. in the end find we are mis-There is something kept taken. May we correct the back or unconfessed. If we mistake now while we have have confessed all we know the opportunity. about, and yielded all, and Is thy heart right with God? still do not have peace, it Washed in the crimson flood, may have failed to take God at His word. When we have met the conditions and really believe God has forgiven us, question in the minds

with God, let us look into our When we meet the condilives and see trouble is. If locate it maybe someone in At baptism the minister whom we have confidence, prays for the Holy Spirit to can help us. This is a serious come into the life of the apmatter. If we are not at plicant. We must believe peace with God, is there any that He dwells with us as hope of eternal life? Would it not be sad if we have been sealed us, and given the

heart. There is uncertainty when one is baptized they about their sins, their rela-take it for granted that they tionship with Christ and the are alright. Let us make assurance of eternal life. our calling and election sure. There is no doubt about God May we each one make sure fulfilling His part. The that all is well with our soul. trouble must be with us. It It would be terrible if we may be that the whole heart thought we were alright and

may be a lack of faith. We Cleansed and made holy, humble and lowly. Right in the sight of God."

There sometimes is them we will feel at peace some, if they have received within. We will know that the Holy Spirit or not. Peter all is well. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

If there is any doubt in our minds as to having peace with God let us look into our Minds. The Holy Spirit or not. Peter said, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." We must also accept this by faith. where the tions as stated before, God we cannot will fulfill His part.

a church member for years, earnest of the Spirit in our a Christian professor, and hearts." II Cor. 1:22. "In

whom ye also trusted, after 13, 15. that ye heard the word of Some may feel there is truth, the gospel of your something lacking in their salvation: in whom also life and that they do not after that ye believed, ye have all of the Spirit. I bewere sealed with that Holy lieve the Spirit comes in His Spirit of promise." Eph. fullness if we want Him to. 1:13. He comes only into the Perhaps the trouble is with clean heart and keeps it us. Does the Spirit have all clean. When we believe He of us, our entire being? Do has come to dwell, we feel we have some room reserved His power in our lives. He where we will not let Him enables us to overcome sin in? and to defeat the devil. He "That I should be the minhelps us to live a life pleasing ister of Jesus Christ to the to the Lord, and to witness Gentiles, ministering the for Him. He guides and gospel of God, that the offerdirects our daily life as we ing up of the Gentiles might

commandments dwelleth in Rom. 15:16. Him, and He in him. And "Know ye not that the unhereby we know that He righteous shall not inherit abideth in us, by the Spirit the kingdom of God? Be not which He hath given us." I deceived: neither fornica-John 3:24. "And hereby we tors, nor idolaters, nor aduldo know that we know Him, terers, nor effeminate, nor if we keep His command-labusers of themselves with ments." I John 2:3. "No mankind, nor thieves, nor man hath seen God at any covetous, nor drunkards, time. If we love one another, shall inherit the kingdom of God dwelleth in us, and His God, and such were some of love is perfected in us. you: but ye are washed, but Hereby know we that we ye are sanctified, but ye are dwell in Him, and He in us, justified in the name of the because He hath given us of Lord Jesus, and by the Spirit His Spriit. Whosoever shall of our God." I Cor. 6:9-11. confess that Jesus is the Son of God, God dwelleth in him, old life of sin changed to the and he in God." I John 4:12, Christian life. A holy life,

t Him. be acceptable, being sancti-"And he that keepeth His fied by the Holy Ghost."

justified and sanctified and meet for the Master's use. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." II Tim. 2:21.

Some people depend their emotions for an experience of salvation. It is true that when we have met the conditions and believe has met our need, there comes joy and a sweet peace. We must depend on God's word for the assurance of salvation. "He that lieveth on the son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"Verily, verily, I say unto you, he that hath my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I John 5:13. May every read-

justified and sanctified and er have peace with God and meet for the Master's use. this blessed assurance.

Blessed assurance, Jesus is mine, O what a foretaste of glory divine, Heir of salvation, purchased of God, Born of His Spirit, washed in His blood.

We may at one time had peace with God, but now have lost that peace. If this be the case, something has come between us and our Saviour. We may have committed some sin and have not confessed it. Or we may be neglecting to read the word. This is our food for spiritual body and necessary for growth.

Perhaps we have failed to continue in prayer for our needs and the needs others. We must always have prayer of praise thanksgiving for what Lord Jesus has done for us. This keeps us close to Him. Or it may be that God has asked something of us which we are not willing to do. When we correct the fault we will again have with God. Then how sweet that peace will be. It is worth everything.

"Come with me," the Saviour said,
"And I will give you rest,
Thy heart I'll free from fear and
dread,
And guide thee for the best."

I take Thy rest, O Christ of God, Forgiveness from all sin;

For Thou hast shed Thy precious blood,

Deep peace to give within.

Come, weary, heavy laden heart, Cast all thy care on Me,

Peace from thy soul shall not depart,

But last eternally.

I cast my every care on Thee, In confidence sublime,

Knowing that Thou wilt care for me,

Through all the years of time.

Nor will time end Thy care, Thy love,

But fellowship divine
Shall still be ours in Heaven above,
And all the glory Thine.

Dallas Center, Iowa.

NEWS ITEMS

DISTRICT No. 1

Our District meeting is to convenen with the Shewsbury Congregation, south of York, Pa., on April 13 and 14. Ray S. Shank.

LATE ISSUES

Sorry that the last two issues have been late, but the material was delayed in reaching the printer.

—Editor.

MINISTERIAL LIST

Please note four names that have

been omitted from the list on page 20 of the February first issue, and also an address change.

Kesler, B. E., R. 3, Goshen, Ind., E. Klepinger, Ben, Rd., Brookville, Ohio, M.

Koones, Emanuel, R. 4, Kokomo, Ind., E.

Schultz, Clyde, R. 1, Turlock, Cal., M.

Carpenter, Wm., R. 2, Pioneer, Ohio, M. Was Alvordton, Ohio.

GOSHEN, IND.

We have secured Bro. Dale Jamison of Quinter, Kansas, to hold our series of meetings beginning the third Sunday of October, the Lord willing.

Sarah E. Yontz, Cor.

COMMUNION DATES

When reporting communion services in the future, please give the hour that services are to begin. Several have asked for this and it will be appreciated by those who are coming from a distance to know when they should arrive.

-Editor.

TANEYTOWN, MD.

On the evening of Jan. 10, 1948, the Walnut Grove Dunkard Brethren met for regular council. The meeting was opened by singing hymn 210, reading 15th Psalm and prayer by Bro. Henry Demuth. Bro. Demuth, being elected at our last council as our elder, then took charge of the meeting.

The treasurer's report was read

and accepted.

Very little business came before the meeting, the principal business was electing officers for the coming year, no changes being made. mont, Neb., where he We decided to change our series of meetings from fall to spring time ceived a stroke five years ago. to be set later, and when we can District meeting, Brethren Donald F. Ecker, Virgil Leatherman, and Sister Grace Ecker.

meeting and all seemed to work in harmony. May we all strive to live the Bible, as at the end of our journey if we are not faithful what Friends cemetery. will it mean to us?

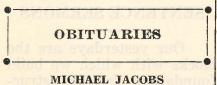
We were glad to have Bro. and Sister Roy Lights with us in our services a few Sundays ago on their way to the South. We are glad to have anyone passing this way to worship with us, or better still

make a special trip.

We ask the prayers of the faithful in our behalf. We are few, but when we think of the promise two or three, we still feel to press onward.

The meeting was closed with prayer by Bro. Donald Ecker.

M. Ella Ecker, Cor.



Jacobs, was born in Maryland, April and friends. 25, 1855. He passed away at Wil-

Feb. 6, 1948, aged 92 years, 9 month and 11 days.

He lived in Franklin county, Pa., and from there he moved to Frelived the greater part of his life. He

His sister ,Amanda J. Van Dyke, secure an evangelist. Delegates to brought him to her home in Newberg, where he lived until death.

He leaves besides his sister, one Glad to say we had a pleasant niece and one nephew at Waynesboro. Pa.

Services were conducted by Elder up to the rulings of Conference and E. L. Withers from the 90th Psalm. Interment was in the

Mollie Harlacher, Cor.

REBECCA JANE PYZELL BEEGHLY

Rebecca Jayne Pyzell, daughter of Jacob and Rebecca Keller Pyzell was born at McHenry, Md., May 18, 1859. She passed away at the home of her sister, Mrs. Addie Edgar Mountain Lake Park, Md., Monday night, Dec. 1, after an illness of three days. She was 88 years, 6 months and 17 days old.

On Dec. 8, 1887, she was united in marriage to James W. Beeghly, who departed this life 27 years ago. To this union was born the following six children: Mrs. Bertha Gnegy, who preceded her in death in 1929; Mrs. Della Mellott, Mrs. Mary Crows, Mrs. Minnie Sines, Harry, and Ray all of Oakland, Md. She leaves to morn her departure besides her children one sister, Mrs. Addie Edgar, one brother, Noah Pyzell, 19 grandchildren, 15 great grandchil-Son of John B. and Sarah Wolf dren, and a host of other relatives

She resided in Garrett county. liammette hospital, Newberg, Ore., Md., and Eglon, W. Va., her entire life. For almost ten years she has been staying with her children and sister. She was a life-long member of the Church of The Brethren. She was a kind and loving friend and mother who is sadly missed by those who knew her.

Funeral services were conducted from the Maple Spring Church of The Brethren by the Rev. Lenzy Teet and Dan Spade from St. John 14:1-4 and I Cor. 15:1-4. Interment was made in the Maple Spring cemetery beside her husband.

A granddaughter, Ruth Snyder.

THE BIBLE

Always cherish the Bible, It's the Word of God and true; Prayerfully read its pages And a blessing will come to you.

Always cherish the Bible, Its messages grip the soul; Daughter, "Be of good comfort, Thy faith hath made the whole."

Always cherish the Bible,
No matter what others say;
Always cherish the Bible
And walk the Narrow Way.

Always cherish the Bible, It's a lamp unto your feet: Go by the Bible's teaching If the Saviour you would meet.

It's the Book that none can equal,
It will always stand the test:
I don't care what books you read,
You'll find the Bible best.

So always cherish the Bible, Search the Scriptures every day: Don't ever neglect to read it And always take time to pray.

Read Psalm 119:105. Mark 8:36.

Have you counted the cost,
If your soul should be lost?
By Bella Gray, Toronto.
Sel. by Ethel Beck.

IN MEMORIAM

In memory of our dear husband and father, Elder Peter E. Lorenz, who passed away three years ago, February 26, 1945.

Dear Dad, just three years ago today,

Since you went away;
Why you had to go,
Not one of us will ever know.
Through heartaches and tears,
You kept us together throughout
the years;

No single day we set apart, Can hold the love within our hearts. But the Lord knew best, When he called you to the haven of rest.

Sadly missed by his wife, Mrs. Clara Lorenz, the children and grandchildren.

By Almeda Lorenz, 373 West Hill St., Wabash, Ind.

SENTENCE SERMONS

Our yesterdays are the blocks with which we build foundations for the structure of today.

Make room in your heart for Jesus, and He will make room in Heaven for you.

BIBLE MONITOR

Vol. XXVI

March 15, 1948

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FIRSTFRUITS

from the dead, and become individuals and many difthe firstfruits of them that ferent appearances prove dead. For as in Adam all since that time and should be die, even so in Christ shall the hope and rejoicing all be made alive. But every millions more today. man in his own order: Ever since the giving ward they that are Christ's fruits of any increase 20-23.

every one of us.

"Christ is risen from the did not rise merely for him-

dead" which I hope no one in their right mind doubts. "But now is Christ risen Many infallible proofs, many slept. For since by man this fact without any shadow came death, by man came of doubt. It has been the also the resurrection of the comfort and joy of millions

Christ the firstfruits: after-God's covenant the firstat his coming." I Cor. 15: longed to God and they were to be offered and re-At this season of the year, spected as such. Through when we commemorate the the offering and acceptance suffering, death and resur- of the firstfruits the whole rection of our Lord and crop or increase, whatever Savior, Jesus Christ, it is it was, was to be blessed. An important that we exception was made in the meditate on the purpose be-case of human beings how hind these events and its they could be bought back significance to each and by the offering of a substitute to God. The whole was Let us meditate on a few consecrated by the offering of the points in our text. of the firstfruits. Christ self but as a blessing for the blood of the Lamb?"" entire human family of be- Paul praises those, "who lievers.

Jesus died and rose again, God; and to wait for his Son even so them also which sleep from heaven, whom Sorry to say that many look wrath to come? for the joy of being a part of "Blessed be the God and those who shall enjoy the Father of our Lord Jesus not have faith in Him.

alive." Through the flesh rifice are we making that we are all in Adam and have God may be blessed? all sinned and will all reap "For Christ also hath once the result, death. Only suffered for sins, the just through the spirit can we be for the unjust, that he might in Chrsit and hope to be bring us to God, being put to

made them white in the us sinners, our unjust deeds.

turned to God from idols to "For if we believe that serve the living and true in Jesus will God bring with raised from the dead, even him." I Thess. 4:14. We Jesus, which delivered us should note particularily from the wrath to come." I that the promise is first Thess. 1:9-10. Would Paul through faith that, Jesus praise you and me? Are we died and rose again, and near enough like Christ that also that they sleep in Jesus. we will be delivered from the

reign with Christ and yet Christ, which according to they have never gotten into his abundant mercy hath be-Christ the way He has gotten us again unto a lively taught us and even many do hope by the resurrection of Jesus Christ from the dead." Our text definitely says I Pet. 1:3 Just what are we "in Christ shall all be made doing, saying, and what sac-

made spiritually alive. to death in the flesh, but Our text also says "Christ quickened by the Spirit." I the firstfruits, afterward Pet. 3:18. Here we have the they that are Christ's" Are theme, the whole story in one we willing to accept him, memory verse, of resurrecfollow his instructions to be tion day; which we are about born again, and serve as helto commemorate. Christ has directed that we may be suffered, without a doubt, among those who have severely, agony, not for sins "washed their robes and or just punishment but for but that He might redeem made the supreme sacrifice us back to communion with that we need not perish but God. Now we can speak to are enabled to gain everlast-God through Christ our ing happiness. What a Savior.

us with the word of truth, found in him, yet He was that we should be a kind of falsely accused and crucifirstfruits of his creatures." fied. This was the greatest Jas. 1:18. Christ was the tragedy in all the world and firstfruits of all Christians. at so great a price. We should be the fristfruits As I look back to the time of all creatures. Since He of the last days of Christ arose, we shall arise if we here on earth, I am made to direct our ways according to think how an untrue disciple "the word of truth?" Is it sold and betrayed his Lord any wonder that his word for thirty pieces of silver. tells us to "come out from Later when he saw how among them, and be ye great his sin was, he took separate, saith the Lord, back the silver and then deand touch not the unclean stroyed his own life. Today, thing: and I will receive nearly two thousand years you." II Cor. 6:17.

A BETRAYED AND RESURRECTED SAVIOR

J. F. Marks

ing the anniversary of the to own Christ as their Savior resurrection of Jesus Christ. under a threat of death? I believe we should glory in Peter repented of his sin in this great resurrection. I great sorrow and afterwards believe we should consider became a strong pillar for seriously that he was betray- Christ and the church. ed and nailed to the cross emphasized the fact that the through the influence of the gates of hell shall never pre-

For his glory and honor? no evil hearts of the people. He shame that all the while He "Of his own will begat he was on trial no fault was

after these things took place, Christ is still being rejected, crucified afresh, and put to an open shame by many.

Peter, a disciple of Christ, denied his Lord through the weakness of the flesh. I am made to wonder how many Again we are approach-in our day would not shrink

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Jesus Christ.

our minds; soldiers taking the tomb. The power of God Christ to the hill of Calvary, was manifested, an nailing Him to the cross, the appeared and rolled away terrible pain and agony He the stone and the watch besuffered at the cross. Some came as dead men, not in the made fun of Him, mocked least hindering His resur-Him, smote Him with their rection. hands and even spit in His face. Shortly before He died on the cross there was darkness over the land for several hours. Then He cried with a loud voice, "It is finished" and gave up the ghost.

The greatest price of our redemption was now paid. heaven, He appeared to His

not perish but have everlasting life. How much do we appreciate the sacrifice that He has made for us? That He was willing to go through such a great tragedy after enjoying the beauty Heaven.

God has sacrificed His only begotten Son that we might have life and have it more abundantly. After He died on the cross, He was taken to a new sepulchre where no man had yet been laid. His enemies remembered that, when He was yet alive He had said that He would arise in three days, so they rolled a huge stone at vail against the church of the entrance of the sepulchre and also set a watch that Let us picture the scene in they thought would guard

> "Up from the grave He arose With a mighty triumph over His foes.

> He arose a victor from the dark domain

> And now He lives forever with His saints to reign."

Before He ascended into He had died that we should loved ones different times. Some of them could not un-place. derstand and some doubted Christ was betrayed into even though He appeared at the hands of sinners; His

the disciples that wonderful mighty triumph and a great the name of the Father, and tion. of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28-19-20.

ing all things that we are hand, and the other on the commanded. It will be so left." Luke 23:33. until the end of the world. have His protection.

Are we doing our best to reader of the Monitor. have it so? Let us think The great appeal of the these great events took at "Calvary." We see in the

different times and places. death was the greatest Shortly before He made tragedy in all the world. His last appearance He gave His innocence brought a message which should con-victory over His foes. The cern each one of us. "Go ve victory that He won is a therefore, and teach all blessing for us. Let us glory nations, baptizing them in in the hope of the Resurrec-

Felton, Pa.

CALVARY

Wm. Root

"And when they were Christ wants the whole come to the place, which is gospel spread over the whole called Calvary, there they world. The promise comes crucified Him, and the malefrom teaching and observ-factors, one on the right

When we think of Calvary This earth will be destroyed, we think of a place of great yet his faithful servants will suffering, we think also of many things, Calvary Christ taught by example speaks, as perhaps no other and precept. He is coming word; of what it speaks, some day for His bride, the what it means to us are Church, who will be clean questions, truths, which we and pure, without blemish, shall endeavor to point out and without spot or wrinkle. in this little message for you,

seriously as we pass through world is, shew us "Calvary;" the time of the year that look with us for a moment Great God incarnate, that 16-17, "This is the covenant Great God shewing us his that I will make with them plan for our redemption, its after those days, saith the price, and the great sacrifice Lord, I will put my laws into of the one making it possible, their hearts, and in their with all of its horrors, with minds will I write them; and all of its suffering. I am their sins and iniquities will glad for Calvary, are you? I remember no more." "For ye are bought with a You remember, we price: therefore glorify God above that we are sanctified in your body, and in your by God's Word of truth, spirit, which are God's" I which is his law. The only Cor. 6:20.

holiness of a holy God, for obedience to the he says, "Be ye therefore that comes to him through holv, for I am holy." God's the "Washing of water, by holiness bringing about our the word," by way of the new holiness. "Wherefore Jesus birth, where man comes to also, that he might sanctify "Calvary," where he has the the people with his own blood applied, which washes blood, suffered without the away his sins. We come to gate. Heb. 13:12.

Our holiness our sanctification comes through obedience to his holy Word, "The Jno. 3:3-5, hence we Word of Truth." "Sanctify them through thy truth, thy word is truth." Jno. 17:17.

that we are in his Son Christ his life for it, that he might Jesus. "But of him are ye sanctify and cleanse it, by in Christ Jesus, who of God the washing of water by the is made unto us wisdom, and word." Eph. 5:26-27. There righteousness, and sanctifi-is no washing of water by cation, and redemption." I the word except in baptism. Cor. 1:30.

cross the goodness of the New Covenant. Heb. 10:

right of any man to Calvary, also shews us the sanctification, is by washing the cross, when we are baptized in water, "born of water and of the Spirit," washed by the word.

Paul said, "Husbands love your wives, even as Christ Also it is of this holy God, loved the church, and gave In baptism our sins are re-Calvary is our pass into mitted, Acts 2:38, God's law God's presence, through the is written in the heart, this is our Calvary.

Calvary is the fulfillment of prophecy, it is the revelation of God, it is the meeting point of the ages, it is the key to life, to death, to eternity; it is the fountain youth, the tree of life. It is the only place safe for Christian, the only hope for a lost sinner, it is a fountain of cleansing, the only hope for a lost world, and the league of the cross is better than the league of nations. The Prince of peace is our only peace-maker.

Calvary is the propitiator of our guilt, Rom. 3:24-25. "Being justified freely by his grace through the redemption that is in Christ Jesus; Who God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the fore-

bearance of God."

Saved by grace, through faith, faith in Calvary, faith in His blood, grace flowing from Calvary, grace, enough for me.

The poet has said:

In looking through my tears one day,

I saw Mount Calvary;
Beneath the cross there flowed a stream

Of grace, enough for me.

While standing there, my trembling heart,
Once full of agony,
Could scarce believe the sight I saw,
Of grace, enough for me.

When I beheld my every sin Nailed to the cruel tree, I felt a flood go thro' my soul, Of grace, enough for me.

When I am safe within the vail, My portion there will be To sing thro' all the years to come Of grace, enough for me.

Grace is flowing from Calvary, Grace as fathomless as the sea, Grace for time and eternity, Grace, enough for me.

Calvary, then is the matchless grace of God. Great Bend, Kans.

THE RESURRECTION

Wm. Kinsley

I am the resurrection and the life.

John 11:23. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life; He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me

shall never die."

I say unto you, except a corn are the dead raised up? And (or grain) of wheat fall into with what body do they the ground and die, it come? Thou fool, that which abideth alone; but if it die, it thou sowest is not quickened,

is no resurrection of the earthly, we shall also bear resurrection of the dead, Acts 2:31, 33, 36. "He seecame death, by man came Christ."

coming." 35-36, 38, 49. "But John 12:24, "Verily, verily, some men will say, How bringeth forth much fruit." except it die But God I Cor. 15:12123, "Now if giveth it a body as it hath Christ be preached that he pleased him, and to every rose from the dead, how say seed his own body.... As we some among you that there have borne the image of the dead? But if there be no the image of the heavenly."

then is Christ not risen: And ing this before spake of the if Christ be not risen, then resurrection of Christ, that is our preaching vain, and his soul was not left in hell, your faith is also vain. Yea, neither his flesh did see corand we are found false wit-ruption. This Jesus hath nesses of God; because we God raised up, whereof we have testified of God that he all are witnesses. Therefore raised up Christ. For if the being by the right hand of dead rise not, then is not God exalted, and having re-Christ raised: And if Christ ceived of the Father the be not raised, your faith is promise of the Holy Ghost, vain; ye are yet in you sins. he hath shed forth this. Then they which are fallen which ye now see and hear. asleep in Christ are perished Therefore let all the house But now is Christ risen of Israel know assuredly, from the dead, and become that God hath made that the first fruits of them that same Jesus, who ye have slept. For since by man crucified, both Lord and

also the resurrection of the Mark 12:24-25, "Jesus andead. For as in Adam all swering said, ye know die, even so in Christ shall not the scriptures neither all be made alive. But every the power of God; For when man in his own order: Christ they shall rise from the dead. the first fruits; Afterward they neither marry, nor are they that are Christ's at his given in marriage; but are

as the angels which are in not himself without witness,

heaven."

Luke 20:34-39, Jesus said us rain from heaven, unto them, the children of fruitful season, filling this world marry, "But they hearts with food and gladwhich shall be accounted ness." the dead, neither marry, nor Jesus Christ, which accordare given in more: for they are equal a lively hope by the resurunto the angels: and are the rection of Jesus Christ from children of the resurrection. incorruptible, and undefiled, Now that raised, even Moses shewed at served in heaven for you." the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Matt. 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man three days and three nights in the heart of the earth."

Mark 8:31, "The Son man must suffer many things, and be rejected the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

Acts 14:15, 17, "God, which made heaven, and earth, and the sea, and things that are therein: nevertheless he left

in that he did good, and gave

worthy to obtain that world, I Pet.1:3, "Blessed be the and the resurrection from God and Father of our Lord marriage; ing to his abundant mercy neither can they die any hath begotten us again unto children of God, being the the dead. To an inheritance the dead are and that fadeth not away, re-

> Christ has risen from the dead How he bids our hearts rejoice; What a change his word can make Turning darkness into day.

Hartville. Ohio.

THE LORD OUR RIGHTEOUSNESS

(Reprinted by Permission)

Chapter IV

To refuse to obey a command of Jesus throws back upon our works, and then we have but a relative degree of holiness.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

While our works are not

meritorius in the work of Word. James 2:25. salvation, they cannot be To do all that we are comour only ground of merit.

13:13-15.

that we know better what is of his mind. our duty than did our dear While the man who de-Father in heaven. John 14: pends upon his works is seek-24.

God. Gal. 1:10.

Savior.

2:10.

7:21.

not. James 4:17.

forgetful hearer of the of his spirit, "Who shall de-

willfully withheld without manded to do is to be but an destroying our only merit, unprofitable servant, but to While our obedience is not a refuse to do anything that factor in the work of justi- we are commanded to do will fication, to withhold our cut off Christ our Rightobedience in the smallest eousness, and we become thing severs us from Christ, servants of the devil. Luke 17:10.

To refuse to obey is to be- "Lord, not my will, but come lord and master our-thine," is the life-long plea selves, instead of allowing of the man who has Christ Jesus to be such to us. John for his holiness. "Father, it is so little that I do; help me To refuse to obey is to say to do more," is the thought

ing to find an excuse for less To refuse to obey is to work, the man who depends seek to please men and not alone upon the righteousness of Jesus is seeking and long-To refuse to obey is to say ing for the opportunity and our works are worth more the ability to do more work. than the works of Jesus, our While the man who depends upon his work is seeking an To refuse to obey is to excuse to gratify his lust for offend in one point and be-fashionable dress and fashcome guilty of all. James ionable society, seeking an excuse to gratify a perverted To refuse to obey is to say, appetite for tobacco, stimu-"Lord, Lord," and not do the lants and the like, the man things that Jesus said. Matt. who depends upon Jesus alone is battling with every To refuse to obey is to sin and every evil in himself, know to do good and do it in the world, in dress, appetite, thought, word and To refuse to obey is to be a all—crying out in the agony

liver me from this body of he is consecrated will never death," instead of seeking an find an excuse. excuse to go on in sin. Rom. 7:24.

strives to see more and more loving service. of the likeness of Jesus in his life.

obedience is apt to be con-order to carry out the comcerned about what people mand, "Go ye into all the think or say about his obey-world, and preach the gospel ing this command or that to every creature." Mark one, but the man who trusts 16:15. We would not Christ's obedience is con-satisfied with spasmodic cerned to know what his giving, nor even with a Master would have him to systematic giving of the sur-

order to get to heaven will count it a privilege to give a find some things that he does tenth of our living, or even not need to do in God's more if necessity demanded, Word, but the man who to the great work of saving obeys because he is perfect, the lost. because he is holy, Christ be- If Christ were Lord ing his righteousness, never Master we would forgive an finds a non-essential in God's erring brother as God for holy Word.

cause it is his duty to obey give, not once or twice; the will often seek an excuse, but measure of our forgiveness the man who obeys because would be without limit to a

If Christ were in reality Lord and Master, this strife While the man who de-concerning dress, worldly pends upon his obedience for amusements, tobacco, stimujustification rivals the luke-lants as a beverage, feetwarm and careless to see who washing, salutation of the can be most like the world holy kiss, baptism, nonand yet be counted a Chris-swearing, non-resistance, tian, the one who depends secret societies, and the like, not upon his works but upon would cease, and true con-Christ, our sanctification, secration would give willing,

If Christ were Lord and Master we would freely and The man who trusts his gladly give and sacrifice in do, for he loves Jesus.

The man who obeys in would willingly and gladly

Christ's sake forgives us. The man who obeys be-Eph. 4:32. We would for-

18:21. 22. We would forgive us to willfully disobey takes for Christ's sake and then Christ from us, and then we with no other motive than have no part with Him. love we would seek to set

right the erring one.

If Christ were Lord and 23. Master baptism would mean to go down into the water and bow under the hand of consecrated child loves bethe adminsitrator "into the name of the Father, and of fies and saves him; because the Son, and of the Holy Ghost." Matt. 28: 19; Acts perfection, his righteous-8: 35-39.

Master there would be no question about whether we should be church members or not, but we would knowledge him in open confession and unite with that hody which we believe to be living in the most complete harmony with the Word of God. Following Christ, not the flesh or men, will alalways unite us to his body, the church here on earth.

To refuse to obey Christ in the smallest thing cuts him off as our righteousness, and then we have no part with him, for our works cannot justify us. Peter willfully refused to obey when he said to the Lord, "Thou shalt never wash my feet, (John 13:8, but when he learned what the penalty would be done."

stumbling brother. Matt. he humbly submitted. For

"If a man love me, he will keep my words." John 14: "If ye keep my commandments, ye shall abide in my love." John 15:10. The cause Jesus justifies, sancti-Christ is his holiness, his ness; and because he loves If Christ were Lord and he obeys from the heart that form of doctrine delivered unto him.

> consecrated realizing that even while he was yet a sinner Christ died for him (Rom. 5:8), loves because he is a new creature, "created in Christ Jesus unto good works, which God hath ordained that should walk in them." Eph. consecration 2: 10. True means loving, consecrated service, means spending and being spent for the good of others, means being constantly nailed to the cross: dying, and behold we live; sorrowing, yet always joicing; having nothing, yet possessing all things. "Lord, not my will, but thine

NEWS ITEMS

DISTRICT No. 2

District meeting of the First District will be held in the Shrewsbury congregation April 13th and 14th. Send three delegates from each congregation in the district. The Elders will meet on Tuesday, April 13th. One of the Elders will preach Tuesday evening.

GENERAL CONFERENCE

The management of Rhoades Grove Conference grounds is prepared to accommodate our Conference. We were assured that the meals would be good and the lodging adequate. Some improvements have been made.

The following rates will prevail: Regular lodgers, \$2.00 for lodging and board, per day. Broken down this is equal to: lodging 50 cents, breakfast 30 cents, dinner 60 cents and supper 60 cents. For the nonlodger or casual boarder the rates will be: breakfast 35 cents, dinner 65 cents, and supper 65 cents.

Reservations in the cottages will be made, if you write me. This ought to be planned before your arrival at the grounds. Be sure and state how many and what accommodations you would like.

> Ray S. Shank, 216 West Marble St., Mechanicsburg, Pa.

OBITUARIES

ELI HEALY

Eli Henry Healy, son of Sam and Elizabeth Healy, was born near Butler, Ind., Oct. 7, 1858, and departed this life Feb. 10, 1948, at the age of 89 years, 4 months and 3 days.

He was the youngest of a family of ten children, four brothers and five sisters. Of this family, one sister survives.

On April 4, 1894, he was united in marriage to Gusta Schauer. They traveled life's pathway together for fifty four years. He was a kind husband and a good neighbor to all.

He leaves to mourn his departure his wife, and one sister, also nieces and nephews.

Funeral services were held at the Hollingshead Funeral home of West Unity, Ohio. Elder Abraham Miller of Bryan, Ohio, was in charge of the services with Bro. William Carpenter of Alvordton assisting.

Brother Miller gave many good admonitions for the living to prepare to meet their Savior.

H. A. Throne, Cor.

MILITARY TRAINING

Lewis B. Flohr

Universal military training is still being agitated very much, both pro and con. A completed bill is all

sentatives, at Washington, that no nation will win "the but those in control of the next war," but that the next legislative keeping it from being intro-for all nations concerned. duced. Henry A. Wallace, When, where or how, the head of the new Third polit-next war will break out, who ical party, Senator Taft, of can tell? It will be fought the fall.

fully against the Germans. worse. to the destruction wrought long ago was reported the Still others, not without against universal military

ready in the House of Repre-knowledge or reason, say program are World war will mean defeat Ohio, and many other Re-with weapons and methods publicans, are opposed to now unknown. The training universal training. The of men now will be useless a desire of politicians to get few years hence. The trevotes next November may mendous cost of war in men, keep the bill out of congress resources and accumulated till after the presidential results of productive labor, and congressional election in that is wealth, will go beyond ordinary comprehen-Opinions on the matter sion. England was practicare about as divergent and ally prostrated by the war opposite as the North and she helped to win, because it South Poles of the Earth. left her with economic re-Some say, because of the sources, necessary to sustain Russian Soviet aggressions the life of the nation, exin forcing Red or Communist hausted, and nothing with government control on the which to buy. The English, central European countries, generally speaking, are more that war is practically in-on a ration basis than they evitable. Most people would were during the war. This agree that the conduct of is typical of the results to all Russian affairs in Europe is nations concerned in the certainly unbecoming to-next world war, though ward the nation that helped many informed people beher fight her war success-lieve it will be indescribably

Others say that Russia, due In the newspapers not upon her by the war, is in no activities of twenty-one position to wage war now scientists, educators, relignor for a long time to come. lous leaders and others, training, as follows:

sal military training took on nation. The remainder renewed vigor today as a the summary follows: committee of 21 scientists, Military influence educators, religious leaders spread to the Boy Scouts and others attacked "the largely through agreements present trend toward mili- whereby 12 Air Force liaison tary control over American officers have been designat-

tary of the Interior; Dorothy Canfield Fisher, Arthur Morgan, first chairman of the Scouts and the use of Boy Tennessee Valley Authority, Scouts in distributing postand the Rev. William J. ers and serving as messen-Millor, S. J., president of the gers in Air Force recruiting University of Detroit, were programs. among those warning that Meanwhile, universal milithe army and navy have un-duly extended their influ-by Dr. Frank Diehl Fackenence into science, education, thal, acting president of Col-

noted that military men are The committee, headed by

tions in the supposed and so-The battle against univer-called civil affairs of the

life and institutions."

Albert Einstein; Ray Lyman Wilbur, former Secre
It also called attention to

industry and labor.

A 32-page report, "The Militarization of America," Security Committee.

The committee headed by

moving into key positions former Supreme Court "in the State Department, Justice Owen Roberts, preother government offices viously indorsed universal and the diplomatic corps. military training and other more-over, is reaching into schools ian advisory group's report and into organizations such last May to President Truas the Boy Scouts, the 21 man suggesting an "integrasigners declared.

The foregoing was followed by a list of high-up milistrated today that Dr. Facktary men who have been as-signed to high official posi-that program, as have presidents of 21 other colleges.

Further Control Seen

"The Army is planning for even greater military control over the American people," the report of the anti-concharged. scription group "The proposal for military training would, according to Col. Edward A. Fitzpatrick (in a published article of the subject) mean that 'a major part of the adult civilian population will be reserves in the armed forces under military control.'

"Universal military training would tend further to eliminate the healthy criticivilians have cism which heretofore made of the military. Very few men with military training oppose the will of their former com-

manders."

Explaining that each 21 singers does not necessarily indorse every finding, the report stated that all agree as to the "basically dangerous pattern" that is disclosed.

Freedom Held Endangered

war and to loss of freedom," there are subtle as well obvious dangers to a nation which yields its civil func- an observation that the mili-

tions to military control. The spirit of initiative and inquiry may be sapped even where some of the external trappings of regimentation do not appear."

The report devoted siderable space to what described as activities by the armed services to "propagandize" the public. The services have been particularly energetic in trying to win public approval of universal military training, the report said. It added that largely by means of liaison officers, the services maintained an "extensive lobby" in Congress.

Would Command 5,000,0000

Citing the present "huge military establishment" and current budget outlays, the report said adoption of universal military would result soon in having more than 5,000,000 men under direct military command at all times.

The report asserted that the military has "moved into the economic field," and said "Militarism leads both tolits influence in the field science "has grown to the report asserted. "And an extent that military conas trol can be exercised at will."

The report concluded with

tary by-passed the civil gov-retires today as Army Chief ernment in brought on the war.

"The same pattern already exists in large measure in our own land," it asserted. "I was this trend in Germany, together with the apathy of the people and the failure of church, labor and educational groups to speak out, which permitted the rise of militarized fascist state."

General Eisenhower recently was placed the on army retired list. He has accepted the presidency of the University of New York city, one of the leading universites in our country. He made a "parting" statement, in leaving the service; an editorial in the Washington Evening Star, in summarizing and commenting on that statement, gives us not only what seems to be an unbiased opinion, but much material for our concerned reflection. The editorial follows:

Sane Word From Eisenhower

As he prepares to end his the obstructionist brilliant millitary career gressive policies of and take over the presidency Soviet dictatorship. Columbia University, are not democratic General

Japan and of Staff, leaves behind him an altogether level-headed "valedictory" message garding the Russians. substance of the message is simply this: That he is certain that they do not want to provoke war and that they will be in no position to wage one globally for a long time to come.

> It is a wholesome thing to to have a statement of this sort from a man as highly placed and as well informed General Eisenhower. There has been so much talking about war that the world sometimes seems to be right on the verge of it. The talking has been place not in one country alone, but in all countries. The result is an international atmosphere in which the average layman can see only a diminishing prospect for peace and an accelerating trend—judging from the exchange of long-range invective toward the most terrible armed conflict history.

At the root of all this are the They and Eisenhower, who peaceful policies, and

deadly clash if the free world prime strategic importance does not unite in countering of Europe and whittle down them. General Eisenhower the European Recovery Prorecognizes this. sparks start big fires," he tiveness. Another "stupid says, and we have good rea-thing would be failure son to be "afraid of stupid maintain and develop things starting a stupid military strength as war." That said, however, he present situation demands. emphasized the all-important To do less than needs to be fact that the Russians—done in these and kindred physically and psychologic-matters would be to invite ally—are incapable of fight-the Russians to undertake ing on a global scale at this new adventures out of which time. Hitler came close to might come the final little destroying them, and it will spark that would cause the take them years to recover big fire. to a point where they will be But by the same token, if adequately equipped for a we look to our arms and major test of arms. In fact, serve our own best interests sense, not even the United recover, the Soviet dictatorsuch a test now.

mental conditions for peace work closely together, the -an indisposition among Kremlin may be in time be nations to resort to large-convinced that it is playing a scale war—exists in the futile game and that it had world at this stage. Accord-better reverse itself and live hower clearly implies, we United Nations. can hope for the best, we can rate, as General Eisenhower be reasonably confident of makes clear, war is averting an armed conflict, means inevitable. On if we do the right thing in-contrary, if we act affirmastead of the "stupid things." tively and with vision in

tainly they can precipitate a for us to lose sight of the "Little gram to a point of ineffec-

at least in a psychological by helping free Europe to States, according to General ship will be wary about do-Eisenhower, is equipped for ing anything likely to set off an explosion. Indeed, if we So one of the most funda- and like-minded nations as General Eisen-up to its obligations in the One "stupid thing" would be countering the Russians, we can achieve a power balance inner-faith. capable of promoting a long peace. It is far too early in Mark may also be interpretthe day to abandon hope on Vienna, Va. that score.

SALVATION

W. E. Bashor

I have selected this subject, to discuss because of the a member of. wide spread difference of saved by faith only, and and I do not know of Lord quite naturally desire from present love, loyalty and obedience baptism. to him.) I was at church Going to the teaching of eth" shall be saved and authority. On the day

Further he states that the citation ed as a baptism of the Holy Spirit." What makes these statements stand vividly in my mind was the fact that they were made by ministers who are members of the church that I was once

First, I want to say, that I opinion on the subject. One do not make water baptism of the most popular theroies the only means of grace, for on the subject is that we are the salvation of the soul, water baptism is not a part other gospel minister who of the new birth. I quote does. Second, I believe that from a paper that comes to water baptism as taught in me, (water baptism does not the gospel, is a means of save, but all the saved of the grace, and that salvation sins water baptism to show their after and not before water

only Sunday and the speaker the word of God, we find made the same statement. that Jesus taught, John 3:5, Further he said, "If water Except a man be born of baptism saved, the death of water and of the Spirit, he Jesus Christ on the cross of cannot enter into the king-Calvary would be of none dom of God." Here Jesus, effect. He further said, that plainly places water baptism (Mark 16:16, "He that be-before the baptism of the lieveth and is baptized," Holy Spirit. And makes it does not make water bap-equally as important. He tism mandatory: it clearly certainly knew, then, who teaches that "he that believ- are we to question his water baptism is applied as Pentecost, when Peter had an outward evidence of the preached that great sermon, must we do? The question look down upon man here involved, what must we know the means of grace do to be saved. The answer necessary, for the salvation from the apostle Peter, was, of his soul. Acts 2:38, "Repent, and be Mark 16:16, was spoken at baptized every one of you in the same time the great the name of Jesus Christ for commission of Mat. 28:19 the remission of sins, and ye and by the Lord Jesus shall receive the gift of the Christ, on the mount just be-Holy Spirit." The meaning fore his ascension into of this passage of scripture depends upon the meaning of ring to water baptism, then the word "for." Webster the other is also, and all defines the meaning of scholars, that I have consult-"for," In the place of: as a ed agree that the great comsubstitute or equivalent: mission refers to water bapanother. So if that is the 16:16, as being the baptism passage clearly teaches that that won't stand scriptural repentance and baptism, is analysis. to be exchanged for the re- Also one baptism, in Eph. mission of sins, and the gift 4:5, is said to be Spirit Bapof the Holy Spirit, is to tism, this is only supposing follow. This is just too the very thing to be proved.

tism is mentioned in connectizo, which means the rite or tion with the Holy Spirit, ceremony, of baptism. This water baptism is always passage is used by single implaced first. As in John 3:5, mersionists to disprove the Acts 2:38, Titus 3:5, "Not by trine action, and by the adworks of righteousness herents, to faith only for which we have done, but ac-salvation, to disprove the use cording to his mercy he of water. However a study saved us, by the washing of of the context shows that regeneration (baptism), and Paul is not speaking of the

the multitude cried out be-ing pricked in their hearts, Ghost." Certainly God in men and brethren, what his infinite wisdom could

as to exchange one thing for tism. Reference to Mark meaning of, for, then this of the Holy Spirit is an error

plain to be misunderstood. The word baptism comes
In every place where bap-from the greek word, bap-

shows to what extremes the know what to do to will go, to try to get to factor is water baptism. heaven some other way than It is a strange thing to me

all baptized into one body." water. Examples, Lydia, And that this is Spiritual Acts 16:15. Philipian jailor, Baptism, but we are never Acts 16:33, also Acts 19:5, given an example from God's and then in his letters to the holy word, or an explanation different churches when he of just how the Holy Spirit makes mention of baptism in

number of actions in bap-in action. Then the Spirit tism, or making a division said unto Philip, Go near between water and Spiritual and join thyself to this baptism. He is exhorting to chariot. Philip did as the Christian unity on the Spirit directed, and entered ground of the unity of faith. into the chariot and taught He says, Endeavoring to him the way of the Lord. keep the unity of the Spirit 36th verse. And as they in the bond of peace. There went on their way, they is one body, (the church) came unto a certain water: and one spirit, even as also and the eunuch said, See, ve were called in one hope here is water, what doth of your calling; one Lord, hinder me to be baptized? (Christ) one faith, and one 37th verse. Philip baptized baptism (the baptism Christ the eunuch. 39th verse, the commanded), one God and Spirit of the Lord caught Father of all, who is over all Philip away and the eunuch and through all. He plain-went on his way rejoicing. ly names the Spirit, as separ- Notice that the work of the ate and distinct from bap-Spirit in this illustration, tism, showing that, the one was to lead Philip, to preach baptism, was not the baptism the gospel to the eunuch. In of the Holy Spirit. This order that the eunuch might opponents to water baptism saved, and the outstanding

that the Lord prescribed. that the apostle Paul, in his We are told, I Cor. 12:13, missionary journeys, always that, "by one Spirit are we baptized his converts in baptizes one into the body. In the eighth chapter of Acts, beginning with the baptism, the modern Chris-29th verse we have the Spirit tian, who wants the blessing

always referes to this as enemy of the church. As the

Spiritual baptism.

fuse to obey the word of that if we (as so-called God, cannot expect to re-church members) are not ceive the blessings of God. obeying every command of John 9, "Whosoever trans- our Master Jesus, whosoever gresseth, and abideth not in therefore shall break one of the doctrine of Christ, hath these least commandments not God. He that abideth in and shall teach men so, he hath both the Father and the kingdom of heaven. But the Son. Live Oak, Va.

ARE WE GATHERING OR SCATTERING—WHICH?

Harry L. Junkins

(Requested Reprint) Jesus says "He that is not Master tells us to do is a with Me is against Me, and gospel command and a failhe that gathereth not with ure to properly respect it Me scattereth abroad."

says, "No man can serve two Master. masters." Now from the And in obeying them in above scriptures we are told every way we are gathering that we are gathering for with and for Him. While one or the other masters disobeying and lightly conthe opposite center, the heaven a place where no one Devil, which is master of the but the pure in heart can

of God without obedience, world and consequently the Devil seems to be the master of the world it is evident thedoctrine of Christ, he shall be called the least in whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven. (Matt. 5:

We also should plainly understand that everything In Matt. 12:30 we find that Christ our Savior and will make us a disobedient Also in Matt. 6:24 He follower of our blessed

spoken of, and as Christ sidering them we are scathimself gave us the above tering to the world of which information we take from the Devil is the master and them we are either gather-the final outcome is a denial ing for Christ, the Master of to the heavenly home, and the church which he was eternal torment is our doom.

then, being the founder, or God is a jealous God, and

ever enter. Yes, God is a reward in the judgment day. way figure that He will let ing becomes the only us follow the master of the that we know how to do. world the greatest part our lives and think that he will keep us in good credit in the Lamb's Book of Life until we are done with this world and then simply wipe our evil side of the book out and remember it against us no more. He is not that kind of a bookkeeper. Christ gave the keys of the kingdom to Peter and told him what they were for, and as long as the keys are in the hands of faithful, obedient men they have a right to bind for the church both in earth heaven things that will gathering with Christ, head, and whosoever fails to gather for Christ will guilty of scattering to world and the Devil.

How do we personally stand in the light of these scriptural instructions, are we gathering or scattering?

Those that say or indicate by their manner of living that this or that does matter are laboring in the scattering class and are very likely to reap the scatterer's

loving and a just God, but It is high time that our how can any one be so un-church members take inventhankful as to think that we, tory of our stock in these His followers can in any matters before the scatter-

R. 1, York Springs, Pa.

APRIL HOME DEVOTIONS

Theme: Sowing and Reaping. Memory verse, Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth. shall he also reap."

Thurs. 1-Rom. 6:12-13 2-Prov. 16:1-20. Sat. 3-Prov. 16:21-33. Sun. 4-Psa. 49:1-15. Mon. 5-Isa. 28:1-13. 6-Isa. 28:14-22. Tues. Wec. 7-Isa. 28:23-29. Thurs. 8-Isa. 30:1-7. Fri. 9-Isa. 30:8-18. Sat. 10-Isa. 47:4-15. Sun. 11-Psa. 52. Mon. 12-Prov. 28:1-10. Tues. 13-Isa. 57:1-13. 14-Isa. 57:14-21. Wed. Thurs. 15-Amos. 6:1-11. 16-Luke 18:9-14. Sat. 17-Gal. 6:5-10. Sun. 18-Luke 17:26-37. Mon. 19-Matt. 23:1-12. Tues. 20-Matt. 23:13-26. Wed. 21-Matt. 23:27-39. Thurs. 22-Job. 36:1-12. Fri. 23-Rev. 18:4-8. Sat. 24-Rev. 18:9-20. Sun. 25-Rev. 2:18-29. Mon. 26-Gal. 5:16-26. Tues. 27-Col. 3:16-25. Wed. 28-Heb. 10:26-31. Thurs. 29-Heb. 12:25-29. Fri. 30—Rev. 20:7-15.

ADULT SUNDAY SCHOOL LESSONS

Apr. 4—Josh. 7:1-21.
Apr. 11—Josh. 7:22—8:13.
Apr. 18—Josh. 8:14-35.
Apr. 25—Josh. 9:1-27.
May 2—Josh. 10:1-27.
May 9—Josh. 10:28-43.
May 16—Josh. 11:1-23.
May 23—Josh. 20:1-9.
May 30—Josh. 21:1-33.
June 6—Josh. 21:34-22:10.
June 13—Josh. 22:11-23:16
June 20—Josh. 24:1-33.
June 27—Judg. 1:1-36. June 27-Judg. 1:1-36.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4-Christ Walks on the Sea. Mark 6:45-56.

Apr. 11-The Great Commandment. Matt. 22:32-46.

Apr. 18—Christ's Attitude Toward the Young. Matt. 19:13-22. Apr. 25—The Four Thousand Fed.

Mark 8:1-9.

2—The May Temple Cleansed. Mark 11:15-26.

May 9-Obedience Rewarded. Luke 5:1-11. May 16—Doing Good

to Others. Luke 6:27-38. May 23—A Widow's Son Raised.

Luke 7:11-17. May 30-A Lawyer's Question. Luke

10:25-37.

June 6—The Rich Young Ruler. Luke 18:18-30.

June 13—Zacchaeus' Guest. Luke 19:1-10.

June 20—The First Miracle. Jno. 2: 1-11.

June 27—The Woman at the Well. Jno. 4:3-15.

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All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

Vol. XXVI

April 1, 1948

No. 7

"For the faith once for all delivered to the Saints,"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

JESUS CHRIST OUR HIGH PRIEST

Heb. 5:1, 5-6, "For every This sacred rite was high priest to God, that he may offer then from the order fied not himself to be made long as they lived. an high priest; but he that Our text says "taken from thee. As he saith also in an- What for? "to offer other place, Thou are a priest and sacrifices of sin." Melchisedec"

ual life. He directed the end). preparing and offering of Heb. 7:14-17, "For it is God. He was the only one yet far more evident: for

permitted to enter the most Holy Place, in the sanctuary, to speak directly wtih God. taken from formed once every among men is ordained for Only the descendants of Levi men in all things pertaining could have this office and both gifts and sacrifices for Aaron, or the priests, and sins. So also Christ glori-once ordained they held it as

said unto him, Thou are my men and ordained for men Son, to day have I begotten in things pertaining to God." for ever after the order of now God took his Son and glorified Him to be an High The High Priest was the Priest forever, not after the mediator between God and order of Aaron but after the man. He was the director order of Melchisedec (withand overseer of man's spirit-out beginning and without

sacrifices for man's sins. He evident that our Lord sprang directed the daily incense out of Juda; of which tribe burning that the prayers of Moses spake nothing conthe people might ascend to cerning priesthood, and it is

that after the similitude of fice necessary? Melchisedec there ariseth shedding of blood is no reanother priest, who is made, mission." Heb. 9:22 Christ not after the law of a carnal was willing to shed His own commandment, but after the blood, if it was the Father's power of an endless life." will, for this sacrifice. Our High Priest had not an- Heb. 9:13-14, "For if the cestory in the tribe of Levi blood of bulls and of goats, but rather from the tribe of and the ashes of an heifer Juda. He was not ordained springling the unclean, sancaccording to the law of tifieth to the purifying of Moses and His office was not the flesh: How much more changeable by death, politi-shall the blood of Christ, who cal interference or even the through the eternal Spirit fall of nations.

who is holy, harmless, unde-the living God?" and made higher than the Levitical Priesthood did once, when he offered up offering himself, when defiled, separate from sin-serve the Living God.
ners and higher than the Heb. 2:18, "For in that he heavens. He did not need to himself hath suffered being make daily sacrifices, in fact tempted, he is able to succour He did not need to make any them that are tempted." He sacrifice for Himself. He is able to succour every one. needed only to make one The best of men will have sacrifice, that of His life, for trials and temptations and all the sins of all the people Christ is able to sympathize, of all ages.

"Without

offer himself without spot to Heb. 7:26-27, "For such God, purge your conscience an high priest become us, from dead works to serve filed, separate from sinners, through the years of the heavens. Who needeth not many millions had placed daily, as those high priests, their faith in the blood of to offer up sacrifices, first multitudes of animals, that for his own sins, and then their flesh might be purified. for the people's: for this he This pure sacrifice, Christ himself." Notice the sacred, could have called ten legion pure nature of our High of angels to His defense, will Priest: Holy, harmless, un-cleanse our soul and spirit to

comfort, and heal because Why was even one sacri- He experienced more trials and temptations than any of Christ's resurrection. What us ever will.

is able to save them to the year? Perhaps some only uttermost that come unto think of gayety, and God by him, seeing he ever chance to wear and display liveth to make intercession some new and costly wearfor them." He is always ing apparel. ready to save and make in- But to those of us who tercession to God. For have come to know Jesus, it whom? For all who are will-brings to our minds far ing to come unto Him. Heb. greater and more important 9:24; Rom. 8:34; I Tim. 2:5; things, than these. Yes it I Jno. 2:1.

priest, that is passed into the us more spiritual life, and a Heavens, Jesus the Son of lively hope. God, let us hold fast our pro- Peter said, "Blessed be the fession." Dear reader con- God and Father of our Lord sider any profession of this Jesus Christ, which accordday: What builds it up, ing to his abundant mercy makes it attractive and re-hath begotten us again unto spected among men? Those a lively hope by the resurwho are true and faithful to rection of Jesus Christ from it. What tears down, lowers the dead, to an inheritance and degrades a profession? incorruptible, and undefiled. Those who are not concerned and that fadeth not away, enough to be interested in reserved in heaven for you, and true to it. Let us hold fast our profession.

EASTER

W. C. Pease

Easter is: An annual church the terms of the gospel? festival commemorating We are hoping they will let

is brought to the average Heb. 7:25, "Wherefore he mind at this season of the

causes us to think of God's Heb. 4:14, "Seeing then power, and his great love for that we have a great high us. It also awakens within

> who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1: 3-5.

How about those who haven't exercised their faith in God, by accepting Christ Webster's definition for and his plan of salvation on

BIBLE

West Milton, Ohio, April 1, 1948

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old things pass away, their lives. any time we should let them steadfast." Heb. 6:19. slip. For if the word spoken We have this hope in God by angels was steadfast, and through Jesus. shall we escape, if we neglect all of us may put forth heard him." Heb. 2:1-3.

point sinners to the way of briefly brought to mind at

MONITOR salvation were it not for the resurrection of our Lord. We are glad that Jesus had power to lay down his life. and he had power to take it again. How fruitless would be our work for Christ and the church, if he had not risen from the dead. Paul says, "And if Christ be not Terms: Single subscription, \$1.00 a raised, your faith is vain, ve are yet in your sins." I Cor. 15:17.

> Christ said. "Because live ye shall live also." Jno. 15:19. What comfort, assurance and hope his words give us.

"But Christ over his own house; whose house are we, and if we hold fast the confiall things become new in dence and the rejoicing of "Therefore we the hope firm unto the end." ought to give the more Heb. 3:6. Again, "Which earnest heed to the things hope we have as an anchor which we have heard, lest at of the soul, both sure and

every transgression and dis-that the exhortation in this obedience received a just chapter is steadfastness in recompence of reward; how the faith. May we pray that so great salvation; which at strenuous effort to be faiththe first began to be spoken ful to Christ and the church. by the Lord, and was con-|Not only keeping ourselves firmed unto us by them that in line with the doctrine of Christ in plainness of dress, It would do no good to the mention of which is

the beginning of this article, but conformity to Christ in other ways as well. But Solomon said, "Pride goeth before destruction." Prov. When we see 16:18. how fashion and the ways of the world in dress has led so many away from Christ, it is well that we stir up our minds by way of remembrance.

There's a pamphlet headed: Plain dressing. They are distributed by The General Mission Board, of the Dunkard Brethren Church.

Let us continue to pray that our blessed Lord will keep us walking in the light as he is in the light.

Quinter, Kans.

THE STONE ROLLED AWAY

When through the eastern sunrise, On loving errand sent; In sorrow to that garden, The holy women went.

They feared lest when they reached it,

Their feeble hands alone, Could never from the doorway Roll back the heavy stone.

Yet when they reached the garden They found, at break of day, An angel sent from heaven Had rolled the stone away.

When through some gloom of trouble, We take our earthly way, Our prayers like Mary's spices At Jesus' feet to lay.

Does doubt or fear assail us
Lest there in vain we turn?
Remember that bright morning
This Easter lesson learn—

From every fast-barred doorway, That parts Him from His own; He'll send his Holy Angel To roll away the stone.

Sel. by C. W. O'Brien, Cresaptown, Md.

NEWS ITEMS

SUBSCRIPTIONS

Some have not been receiving their Bible Monitors regularly. If you do not receive your copy, please wait about ten days to cover any possible delay, and then do not fail to drop us a card if you still do not receive it. This is the only way for us to know that you have not received your copy.

There are still some who have not renewed so please send in your renewal as we are planning to revise the mailing list soon.

If your label reads Jan47, Apr47, July47, or Oct47, you actually owe for part of the issues that you have already received and simply \$1.00 renewal will not extend your subscription through all of the year 1948.

Many have renewed and their of label has not yet been changed. The mailing list is corrected only about every four months so as long

as you are receiving your copies, ture. We were led in prayer your renewal has likely been re- Bro. Clyde Schultz. ceived. We will publish a notice as After prayer the minutes of our soon as we are able to revise the last meeting were read, after which mailing list and then your label Bro. E. H. Caylor and wife were reshould be marked correctly.

As a general rule we have extra copies of the various issues so if you can use them they will be sent A decision was made to call on request. Have you interested anyone else in the Bible Monitor or for us in the fall. All items have you gathered any subscriptions during the last year?

The Bible Monitor is your paper and any suggestions or improvements will be prayerfully sidered. If you are certain that you have a good improvement continue to suggest it.

We would appreciate some extra material sent ahead now, as material usually comes in slow during the busy summer months. If article does not appear immediately do not be discouraged, write more, as some weeks we receive a dozen or more articles and then possibly none the next week and yours may have come at such a rush time.

-Editor.

CERES, CALIF.

of the Dunkard Brethren church spring before our lovefeast, the 8th met in their regular quarterly and 9th of May, if possible. council meeting on Friday evening, With twenty members present we March 5, 1948, at 8 o'clock with Bro. had another fine business meeting. M. S. Peters, our elder in charge.

ing hymn 201, and Bro. Bashor working together for the Kingdom reading from I Peter 4, after a few of our Master is our prayer. well chosen comments on the scrip-

instated into the deacon's office.

The date of our spring love feast was set for April 3rd, 1948, with all day service on Sunday, April 4th. evangelist to hold revival meetings business were transacted in Christian manner. The treasurer's report was read and approved.

The minutes were read and approved.

The meeting was closed by singing hymn 81. The closing prayer by Bro. Carroll.

Mrs. Bertha Little.

MECHANICEBURG, PA.

The Mechanicsburg Congregation met at 2:30 p. m., March 6th, for their quarterly council. After singing Hymn No. 236, our elder, A. G. Fahnestock, read Psa. 84 and led in prayer.

The visiting brethren reported that they found all members in peace and willing to work for the upbuilding of the church. elected the following delegates for district meeting: Bro. Clayton F. Weaver, Harry L. Junkins, and Bro. Charles Jacobs. We decided to have The Pleasant Home congregation the church house painted this

Bro. C. F. Weaver led the closing The meeting was opened by sing- prayer. May we all try and keep

Harry L. Junkins, Cor.

WENATCHEE, WASH.

Our Elder, E. L. Withers of Newberg, Ore., came to hold our spring although there is council on March 6th. We had among us. After song and prayer considerable discussion with regard by Bro. Koones we were dismissed. to securing a lot for a house of worship, but as yet nothing suitable has been decided on.

We decided to hold our spring love feas on April 17th and are extending an invitation to any members who may be traveling through to stop off and commune with us. We are looking for a large delegation from Newberg, Ore., at least.

The health of our dear brother, D. B. Steele is improved some but he needs much improvement.

While with us Bro. Withers gave us two grand sermons, the first explaining Satan's devices to deceive, and the second portraying the blessedness of those who will ready when Christ comes again.

E. W. Pratt, Cor.

PLEVNA, IND.

Our regular quarterly council convened March 13th, at 1 p. m.

Bro. Elzie Weimer led the devo- the undertakers home in In the absence tions. of Howard Surbey, Koones took charge.

George Lorenz, Elzie Weimer and were by Rev. Charles Hetzel of the Clarence Rush were chosen as dele- Church of The Brethren. gates to District meeting with by the writer. Text, Brethren Leonard Reeves, Clarence maineth therefore a rest Surbey and Charlie Kintner as al- people of God. Heb. 4:9. ternates. Arrangements were made services by Charles Hetzel. Burial for District meeting which will con- in the graveyard adjoining. vene here April 13-14. The minutes

for the meeting were read and the offering taken.

The meeting was well attended

Tena Weimer, Cor.

OBITUARIES

LEVI K. CLAPPER

Levi K. Clapper was born Jan. 8, 1874. Departed this life Feb. 28, 1948. Aged 74 years, 1 month and 20 days.

He was united in marriage to Susan Annie Snyder Nov. 26, 1899. He leaves three sons and two foster daughters.

He united with the Church of The Brethren at an early age, and later united with the Dunkard Brethren church, of which he was a fathful member until death.

Funeral services were held Tuesday, March 2, 1948, at 2 p. m. from Elder berry, Pa. The funeral Elder Emanuel were in charge of the writer. Eld. W. H. Demuth conducted the serv-Several items of business were ices at the funeral home. Further taken care of. The clerk read the services were held at the Koontz minutes of the last meeting, the Church of the Brethren near Loystreasurer gave his report. Brethren burg, Pa. Opening services here "There

Emmett O. Shelly.

CHARLES WARREN GOOD

Charles Warren Good, of Jacob and Susan Good, born Pike township, Fulton county, Ohio, on July 7, 1869, and departed this life at the Wauseon Convalescent Home on Saturday, March 6, 1948, at the age of 79.

He was united in marriage to Carrie Uella Taylor March 31, 1891, and to this union were born children. Three children survive, one son, Robert of Jackson, Mich.: two daughters, Mrs. Roba Whitehead of Detroit, and Mrs. Lydia Rosencrance of Brooklyn, His companion preceded him death just three months and one day. He also leaves 15 grandchildren, and six great grandchildren.

With the exception of a short stay in Pennsylvania, and some time spent in Michigan, his entire life he made numerous friends.

Early in life he became a Christian, uniting with the Church of The Brethren, and several years ago he reaffirmed his covenant with the Dunkard Brethren church of near Wauseon, Ohio, in which faith he remained until death.

With his good nature he will be missed by all who knew him. The last few months of his life he endured a great deal of suffering and pain, and greatly desired the time when he should be called home.

Services were conducted from the Edgar Funeral home, and at the West Fulton Dunkard Brethren church, on Tuesday, March 9th, at 2 p. m. with Elder Melvin Roesch in charge, assister by Bro. Edward Burial was in the Hawley cemetery near Oak Shade.

Sarah Roesch, Cor.

THE LORD OUR RIGHTEOUSNESS

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CHAPTER V

Christ Our Substitute

"While we were yet sinners, Christ died for us." Rom. 5:8.

It does not seem hard to get men to accept the idea of a partial substitute in Christ: but the idea of a complete substitute is foreign and almost incomprehensible. was spent in Fulton county where is so hard to just cut loose from everything and receive eternal life as a gift. Rom. 6:23. When we get a substitute in temporal affairs, we understand the meaning of the word. Why are we so slow to comprehend it spiritual matters? Does not "substitute" mean one standing for another, in spiritual matters as well as in temporal? "Christ died for the ungodly." Rom. 5:6. commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Christ "was Johnson and Bro. Vern Hostetler. delivered for our offences,

cause he laid down his life Father. Christ stands of our peace was upon him; pay the penalty of a single and with his stripes we are sin, even of his smallest sin; healed. All we like sheep have could never suffer out the gone astray; we have turned righteous penalty of sin. every one to his own way; Christ, being God's equal, Isa. 55:4-6.

can purchase no release. Christ is their substitute. Restitution is already made, God is the same yesterday,

and was raised again for our paid, the release from sin justification." Rom. 4:25. has already been purchased. "Who his own self bare our God stands reconciled by the sins in his own body on the blood of his own precious tree, that we, being dead to Son. Men talk about God sins, should live unto right-becoming reconciled to the eousnes: by whose stripes ye sinner. This is wrong. God were healed." I Pet. 2:24. is fully reconciled, God is "For Christ also hath once fully satisfied; the penalty suffered for sins, the just for sin is fully paid. The for the unjust, that he might sinner needs to be reconciled bring us to God, being put to God, and there is but one to death in the flesh, but way by which this can be quickened by the Spirit." I done. He must receive Pet. 3:18. "Hereby pre-Christ as his substitute, the ceive we the love of God, be-free gift of our dear loving for us." I John 3:16. "Sure- the equal of God, being withly he hath borne our griefs, out sin, holy, righteous, pure, and carried our sorrows; perfect and all-powerful. yet we did esteem him Man is impure, imperfect, stricken, smitten of God, and unrighteous, unholy and afflicted. But he was without strength, having no wounded for our transgres-power, hence could never resions, he was buried for our deem himself from the curse iniquities: the chastisement of a broken law; could never

and the Lord hath laid on can fully pay the penalty, him the iniquity of us all." can fully satisfy God's justice and present us spot-If Christ has suffered the less before God. God's chilpenalty for our sins we can dren stand without sin, holy make no form of restitution, as God himself, because

the penalty has already been to-day and forever; he is no

respecter of persons. One fully pays the penalty of our sin by our mother Eve, and transgression, else we are that a very small one, eternally lost. If a single sin and death into the world atone for it, hence must go that has ever been. If six down under the righteous thousand years have not penalty of an offended God. blotted out the dreadful Christ is a substitute in the penalty of one sin, but sense of a holy, perfect, rather augmented it, with righteous, sanctified being its dreadful consequence, standing in our stead. God what will become of you, takes the measure of a Chrisquilty of many sins, the tain by taking the measure smallest one as great as the of his substitute, Christ. God sin of Eve?

the murmuring multitudes, his measure of Christ, the could not enter the promised Christian's substitute. land, though he earnestly Christian stands as holy, as the privilege. So one sin is substitute, Christ, who is as enough to keep us out of holy, as perfect, as righteous heaven, to send us to eternal as God himself. "The Lord night, if we must bear its our righteousness." What penalty. In Christ our sin-more do we want, what more bearer, we have a perfect could we ask, or hope for, in ransom, we have a perfect, a this life, or in the life to complete substitute.

brought all the suffering comes upon us, we cannot takes the weight of a Chris-God deliver us from hav-tian by taking the weight of ing to bear the penalty of his substitute-Christ. God even our smallest sins! May computes the value of a we bless God's holy name Christian by computing the that he has given us a per-value of Christ, his substifect substitute,-Christ our tute. God's measure of a righteousness. Moses, hav-Christian's perfection, of a ing to bear the penalty of Christian's righteousness, of one sin, and that a very small a Christian's holiness, of a one, being provoked to it by Christian's sanctification, is desired and entreated for perfect, as righteous as his come?

Christ is a substitute in If God be for us, who can the sense of a sin-bearer. He be against us? He that bears all our sins for us, spared not his own Son, but how shall he not with him Rom. 8:28. How can we also freely give us all withhold our love when he things? Who shall lay any-gives us such a precious subthing to the charge of God's stitute? It is God that justifieth. God's eyes whatever is done mystery of godliness, to hte Christian is done to "The Way of Holiness." his substitute. Christ. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done unto me." Matt. 25:40-45. Whenever a man does a kind deed to a Christian, speaks a kind word to him, or for him, be always with grace." he has done this to his Substitute, Christ.

man injures a Christian by our Christian living. word or deed, whenever he word fitly spoken is like treats him unkindly or turns apples of gold in pictures of coldly from him, or points silver." Prov. 25:11. the finger of scorn at him, Are our conversations or makes a slighting remark pleasing to God, or do we about him, he does it not to talk about things that we him but to his substitute, would not want to be talking Christ.

our side? all things work together for Christ speaks of two types

delivered him up for us all, good to them that love God."

Christ Incarnate and self Rom. 8:31-33. In crucified is the great

THE CHRISTIAN'S CONVERSION

Donna Silknitter

Col. 4:6, "Let your speech

When, how and what we speak is an index to our In God's eyes whenever a character. It means a lot in

about when Christ comes? The life of a Christian, in If we are talking and using God's sight, is as precious as expressions which are not the life of his substitute, becoming to a Christian, we Christ. Why should we fear will have to be more watchto commit everything into ful and more prayerful to God's hands? Why should overcome this. Therefore we fear what men may say let us pray the prayer of the or do when we have God no Psalmist, "Lord, put a watch "We know that before the door of my lips."

of conversation in Matt. 12: man. "O generation of 34-37. treasure of the heart bring-statements. eth forth good things: and longest discourse treasure bringeth forth evil given by James. things.

every idle word that men time to speak." Sometimes shall speak they shall give it account thereof in the of judgment. For by words thou shalt be justified, and by thy words thou shalt

be condemned."

If every one of us would stop and realize that every idle word we speak will be against us in the great judgment day we as Christians would be more careful how we talk. People of the world are watching us more than we think. So if carry on filthy conversations, speak evil of others, or use idle words, we cannot expect to win them to Christ. If we want to help others we must let our light shine.

God sometimes wants to talk about Him, to praise Him, tell of His great goodness, and thus give en-being alone." couragement to our fellow-

The Christian's tongue vipers, how can ye being should speak forth that evil, speak good things? for which is simply straightout of the abundance of the forward, pleasant, agreeable, heart the mouth speaketh. free from bitter criticism, A good man out of the good slang, and exaggerated Perhaps given an evil man out of the evil Bible on the tongue is that Jas. 3:1-13.

Eccl. 3:7 tells us "There is "But I say unto you, that a time to keep silent and a requires grace day courage to speak; at other thy times it requires even more courage to keep

> Are we ashamed to talk about Christ anywhere we go? There are many souls who do not know Christ they should and are longing to know more about They need to be encouraged.

We could win many more souls to Christ if we would go to them with love and pray for them and tell them of God's love and what He has done for us.

It is our duty to help others to find this salvation which Christ himself brought to earth.

Jas. 2:17, "Even so faith. if it hath not works, is dead,

Union, Ohio.

SALVATION

W. E. Bashore

In our last article we dis-Jesus as our Lord the Life. That is the way him." we want and no other.

they have not believed? and times of refreshing

lieve. Acts. 16:31, "And sin, in order that we may they said, Believe on the put on the new man in Christ Lord Jesus Christ, and thou Jesus. shalt be saved." The ques- 4. We must then confess tion now comes to mind, that Jesus Christ is the Son

32nd verse says, "And they spake unto him the word of the Lord, and to all that were in his house." So it is plain that we must believe in cussed the arguments used Saviour, also all that he by the opponents of water. taught while here in this Now I would like to discuss world. Heb. 2:3, "How shall the necessary steps taught we escape, if we neglect so in God's word, for salvation. great salvation; which at the Christ teaches that there is first began to be spoken by only one way, and that I the Lord, and was confirmed am the way, the truth and unto us by them that heard

Having believed, we 3. 1. Paul tells us in Rom. must then repent. Acts. 10:17, "Faith cometh by 2:38, Peter said unto the hearing and hearing by the people; "Repent, and be bapword of God." So the first tized every one of you in the thing, necessary is to hear name of Jesus Christ for the the gospel. Without hearing remission of sins and ye shall is, it is impossible to know receive the gift of the Holy what the will of the Lord is Ghost." Acts. 3:19, "Repent in regards to our salvation. ye therefore, and be con-Rom. 10:14, "How then shall verted, that your sins may they call on him in whom be blotted out, when the how shall they believe in him come from the presence of of whom they have not the Lord." We must repent, heard? And how shall they and turn from our sinful hear without a preacher?" | way before God will hear 2. So then after having our prayers. By repentance heard the next step is to be- we crucify the old man of

what must we believe? The of God. Acts. 8:37, As

Philip and the eunuch were "Neither is there salvation in doeth hinder me to be bap-given among men, whereby tized? And Philip said, if we must be saved." Therethou believest with all thine fore if we are not baptized heart, thou mayest. And he into the name of Jesus how said, I believe that Jesus can we expect to be saved? Christ is the son of God. Christ says that, they that Christ tells us in Luke 12:8, try to climb up some other That whosoever shalt con- way are the same as thieves fess me before men, him and robbers. John 10:1 will I confess before my Baptism means the death

baptism. Acts. 8:38, "And reckon ourselves to be dead he commanded the chariot to to sin, and the crucifying of stand still: and they went the old man of sin is, being down both into the water, baptized into death. Rom. both Philip and the eunuch; 6:3, And as Jesus gave up and he baptized him." his life so are we planted in Mark 16:16, Jesus said, "He the likeness of His death, by that believeth and is baptism is the lized shall be saved." In in baptism. Baptism is the every example of conversion burial, of the old man of sin, in the Acts of the apostles, which takes place in the baptism is mentioned every watery grave. Acts time, where a detailed ac-22:16. It implies salvation count is given. Then why from, not only the penalty, try to minimize, this import-but also the pollution of sin. ant command.

were baptized into his Christ Jesus. final step by which to get and those regenerated into Christ, and without it, referred to as "babes" we are not in Christ, as this new creatures, who are then, passage teaches. Acts. 4:12, to do the will of God. So

going along, the eunuch said any other: for there is none see here is water; what other name under heaven

father which is in heaven. of the old man of sin. By a 5. Then the final step is free act of the will we

The old man of sin, being Rom. 6:3. Know ye not, buried in the watery grave, that so many of us as were there follows the resurrecbaptized into Jesus Christ, tion of the new man in Rom. 6:4-10. Baptism is the This is called the new birth. important is the change the receiving of His loving which takes place in bap-mercy and having him as our tism, that Jesus says it is im- Father. possible to see the kingdom of God without it. It is not Son, means to have faith in the water alone, but the him, as the propitiation for Holy Spirit who actually our sins, the one who gave does the work of renewing his life for us, and who is the the heart. Titus 3:5.

important meaning that is on Christ and rise to walk in generally overlooked. It rep-newness of life. resents the work of each person in the God-head, or in Holy Spirit is to receive by the trinity. The great com-faith the Holy Spirit and his mission is not a unitarian, work in the new birth. but a Trinitarian formula. the Holy Spirit that convicts Whatever may be said about of sin, who cleanses the the unity of God, when we heart, and helps us to live speak of the Father we do Godly in this life. not mean the Son, and when Being born of water and not mean the Holy Spirit. In gether by faith, so if faith is some respects God is one, but lacking, in others he is three, and it efficacious, and the formed.

To be baptized into the head of the church, which is Baptism has another very his body. By which we put

To be baptized into the

we speak of the Son we do of the Spirit are linked tobaptism is is with respect to the trinity will not be given. How that baptism is to be per-simple and yet how important is baptism. We hear the If Jesus did not mean for gospel and believe it, we rethe commission to represent pent and come to the water. the distinction of each mem- We bury the old man of sin. ber of the trinity, He would We bow the head to accept not have worded the com-the free gift of God, and mission as he did. It is the again to show our faith in Father who accepts the faith Jesus, who died for our sins, of the penitent, and who for- and again to show faith in gives his sin, and receives the holy Spiirt, who makes the new-born babe as His our hearts his dwelling place, child. Therefore to be bap-we rise, redeemed, renewed tized into the Father means a child of God, ready to re-

ceive the eternal riches of With the courtesy of the his promises which he has "China Relief Notes" of the made to us. For if this Mennonite Central Comearthly house of our taber-mittee, written in December nacle is dissolved we have a 1947, and just recently pubbuilding, a house not made lished, we are reprinting a with hands, eternal in the report of Sister Reed and heavens. II Cor. 5:1.

Live Oak, Calif.

NEWS FROM THE FOREIGN RELIEF FIELD

As many of you know, Brother Kyle and Sister Mary Reed volunteered to go into relief work in China under the supervision of the Mennonite Central Committee, about two years project of the Mennonite country in the world where same provnce, which (as I land where the work was gather from the reports) has unknown and undeveloped. about the same duties, and The first nurse came to equipment as a large doctor's China in 1884, but until 1914 office that is isolated from there wasn't even a word a large hospital in our for "nurse" in the Chinese country.

also two paragraphs from the report of Titus Lehman on the conditions in general of the Relief unit in a country stricken with civil war.

-Editor.

Nursing in The Land of Golden Opportunity

Mary Reed

In these days of political ago. Sister Reed was to and economic turmoil it is stay in the United States wholesome to be reminded until she had finished her that nursing was one of the nursing course. By the time earliest works of mercy of she finished and finally the Christian church. In secured passage, the fall of China the work was started 1947, Brother Reed was and developed by missionworking with a tractor ary nurses. It is the only unit reclaiming flooded land such an opportunity has been for cultivation, in the Honan given where they were left Province of China. She was unhampered to work out a located in a hospital in the modern nursing system in a

llanguage. Since then the

nursing progress has been family who set up houseunparalled in any land at keeping right in the ward. any time in the world's history of nursing. This pro-gress was made in spite of who were trained and gradumany difficulties, and, at ated under such circumtimes they accomplished stances, but the central govwhat seemed to be the im-ernment requires an addipossible, because of their be-tional year of practice under lief that "With God nothing good supervision before

possible."

Today is still a day of Young foreign nurses just tors and 7,000 nurses for her to meet the need are physicians and ply their itation." Single-handed they trade with no knowledge of find themselves reviving the all the ghastly superstitious many classes, supervising

suffered enormous loss in manager of the entire instiprestige and lowered stand-tution. Others are finding ards, because to the Japanese their way into towns and a nurse was a servant of the villages where there are not ceived no instruction in even cians to care for the sick. the elementary procedures Here they open clinics where of bed making and bathing a patient. What little care the patient received was given by a member of his

-absolutely nothing-is im-these nurses may qualify for national registration.

opportunity because China out from home full of enonly has around 12,000 doc-thusiasm and visions of how 450,000,000 people. With able to accomplish what such a scarcity of medical seems to be the impossible. personnel, qualified people Many of them are returning are not attracted to the in- to hospitals which they were terior and rural villages. The forced to evacuate a few traditional herb doctors far years before, only to realize out-number the trained the full meaning of "rehabilmodern medicine and with school of nursing, teaching practices known to this age. the repair of damaged build-During the war nursing ings, and acting as general The student re- hospitals, or trained physi-

things I learned and a few been in vain. Certainly not, months medical orientation future is dark, but very period in China. The events challenging. Physically of the following two weeks China's needs are immense. have made me wonder if Politically they are China is still a land of Gold-more immense. en Opportunity, or if this is just another time when we are faced with what only seems to be the impossible. In a special unit meeting The civil war which is on December 19 we decided spreading rapidly over the upon discontinuing work in country makes it almost impossible for foreigners to plane service was available. work in those areas.

ing a widespread trail of de-fore. struction behind them— On December 28, Edwin burned to the ground. munists' "borrowing" ing evacuated to more peace-sion hospital in which she ful areas.

new year we have to stop The five brought along an and wonder if our efforts Adventist missionary and

of the impressions made for the work we have done upon my mind during the has been "In the Name of first ten weeks of my three- Christ." The outlook for the

From Report of Titus Lehman

Rail communication The Communists are leav-been destroyed weeks be-

wrecking railroads, destroy-Schrag, Wayne Yoder, ing bridges, and seizing what Robert Waltner and Kyle supplies they need to carry and Mary Reed came in from on their campaigns. The their Lo-ho work for the last hospital where I was work-time. The work of the four ing was looted and then men ended with the Com-Foreigners are often mis-most of the trucks, tractors, treated and robbed and and the jeeps from the several missionaries have CNRRA Tractor Maintebeen shot or killed with hand nance Depot. Mary's work grenades. Clinics, hospitals, was ended because the and entire missions are be-Seventh Day Adventist Mishad been working was burn-With the coming of the ed when Lo-ho was looted. during the past year have made the 120-mile trip to

Kaifeng on two Allis-Chal-mitted two evils; they have mers tractors with trailers forsaken me, the fountain of

in three days.

sionaries, missionary chil-cisterns, that can hold dren, and relief workers water." Jer. 2:13. went out on a special plane This Dec. 30. Four and five days against God's people, the later two more planes took people whom he had chosen, unit members, recent em-from among other people, ployees, personal effects, for His very own, those and a goodly portion of our whom he had espoused for equipment. It was now ours His bride. to hope and begin looking God said, "I remember for work in places which thee, the kindness of thy should suffer less military youth, the love of thine interference.

HIGH SPOTS IN A MESSAGE FROM GOD

Wm. Root

comes from the Weeping 2:2-3. Prophet, Jeremiah. It is our purpose in this article to saking God, the God who give to the readers of the said, "Thou shalt have no

spots in his message.

The first high spot is "The and Cistern." Fountain Jeremiah apostate, idol making Jews. calls out in astonishment, He gives God's expostulation "Hath a nation changed (reasoning) with them for their gods, which are yet no the evils which they had gods? but my people have committed. Two great evils, changed their glory for that "For my people have com- which doth not profit.

living waters, and hewed A load of forty-nine mis-them out cisterns, broken

expostulation was

espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase: devour him offend; evil shall come upon This message, from God, them, saith the Lord." Jer.

But look at them now, for-Monitor, some of the high other gods beside me, for I

am a jealous God."

Think dear reader, how God must have been grieved exposes those at them; in his grief He estonished, O ye heavens, at place of festivity and frolic, this, and be horribly afraid, instead of a place of prayer be ye very desolate, said the and the preached word. The Lord." Jer. 2:11-12.

all this for the people of our bureau of amusement or a day? This is an espostula-social club. "Ye have fortion against apostasy, in-saken me, the fountain

vidual and church.

renounce those holy orders, issued from God's house. and serve the god of this Ezekiel says, "Afterward world. After having been he brought me again unto spiritually transform-the door of the house; and, ed, molded in clay, having behold, waters issued out heard the message through from under the threshold of the word of God, working the house eastward: for the ing under the hand of God, forefront of the house stood sealed in wax or clay, (by the toward the east, and the Holy Spirit) reflecting as a waters came down from unmirror the way of righteous-der, from the right side ness, yet to forsaking God? the house, at the south side

are you? Yon, "which have The apostate church has forsaken the right way, and forsaken Christ, who is livthe way of Balaam the son terns that can

apostate church is a place What is the high spot in (house) of merchandise, a living waters."

Have you and I ever seen You should have been, yea such a condition in the all, true children of God, who church of the living God? make up the church of Jesus After once having been in Christ, water carriers, carryholy orders, keeping the ing the water of life, but ye commandments, in love and apostate church, ye have forunity of the Spirit, then to saken living water, which

O, apostate church, where of the altar." Ezek. 47:1.

are gone astray, following ing water, "hewn out cishold of Bosor, who loved the water," chosing worldly wages of unrighteousness." amusements rather than spiritual worship.

Your Chapel's were once a Christ twice purged the place of worship of the Al-temple of the merchandising mighty God, but now they industry. What would He are a place of amusement, a now say and do, if He were stering and junketing, upon every high hill and unvaudeville and filmflam of der every green tree thou modern apostate churches? wanderest, playing the har-"It is no function of the lot." Jer. 2:19-20. blood bought church to en- O, ye apostate church lost men," quoting Mr. Stone. me?" Certainly these amusements can contain no once living branches of anliving water, no Holy Spirit. other "vine" (Christ), vine

the prophet's message from but now your iniquities, your God is, the ineradicable stain sin is known unto God, ye of sin. "For though thou are withered branches, wash thee with nitre, and which can bear no fruit, fit take thee much sope yet only to be cut asunder and thine iniquity is marked be-burned in the fire, the in-

Jer. 2:22.

"Thine own wickedness shall correct thee, and thy fold transgressions and your blackslidings shall reprove mighty sins: they afflict the thee: know therefore and just, they take a bribe, and see that it is an evil thing they turn aside the poor in and bitter, that thou hast the gate from their right." forsaken the Lord thy God, Amos 5:12.

to return and see the huck-I will not transgress; when

tertain or amuse anyone; playing the harlot with the neither with legitimate pleasures, fashions and pasdrama, Bible scenes or the sions of this ungodly world, degrading vaudeville of the yet Israel was a "noble vine." world. He and His apostles "Yet I had planted thee a never dreamed of putting noble vine, wholly a right the gospel on stage exhibi-seed: how then art thou tion or making its adminis-turned into the degenerate tration an amusement for plant of a strange vine unto

apostate Ye apostate, ye too were The second "High Spot" in of the "Husbandman" (God) fore me, saith the Lord God." eradicable stain of sin resting upon you.

"For I know your mani-

and that my fear is not in The third "High Spot" in thee, saith the Lord of hosts. the message of God is, "The For of old time I have search for a man." Where broken thy yoke, and burst in apostate christianity, can thy bands: and thou saidst, Christ search for a righteous

man? Christ asked the your unworthy servant, it is man cometh, shall he find before. faith on the earth?" In all the great city of Jerusalem, the same faith they there was no man to name, in God's sight, no spiritual man.

Jer. 5:1, "Run ye to and fro through the streets of trend to apostasy. Jerusalem, and see now, and executeth judgment, that seeketh the truth; and I will pardon it."

Look at their pitiful condition, and yours, Ye apos- "Thus saith the Lord, stand tate, "O Lord, are not thine ye in the ways, and see, and eyes upon the truth? Thou ask for the old paths, where hast stricken them, but they is the good way, and walk have not grieved; thou hast therein, and ye shall find consumed them, but they rest for your souls. have refused to receive cor-they said, We will not walk rection: they have their faces harder than rock; they have refused to God's message: walk in the return." Jer. 5:3.

Our fourth "High Spot" is The Old Ways. Some folks in an apostate church have told us, that they had a wonderful church 50 yeras ago, but a greater one today. That greater one is engaged in all sorts of plays, banquetings, and amusements: to

question, "When the Son of far less spiritual than it was

Some say they are not in be were, but have a greater found, a man worthy of the faith. Among such greater faith we have seen all the liberal activities which have caused the modern

We say the old ways are know, and seek in the broad best. Paul says, "Whereplaces thereof, if ye can find fore come out from among a man, if there be any that them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II 6:17. God's message was, made therein." Jer. 6:16.

> This is the Divine call of right paths, keep his commandments. "Blessed they that keep his commandments, that they may have right to the tree of life. and may enter in through the gates into the city." Rev. 22:14.

Great Bend, Kans. (To be continued.)

BIBLE MONITOR READERS

Sister C. Rensberger

Grace and peace be multiplied unto you through the knowledge of God and of

precious name.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and Rom. 5:21. glory for ever and ever. Amen." I Tim. 1:17. Christ dead three days nights in and three the heart of the earth, where it is written that sin goes. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph.

"Who shall descend into the deep? (That is, to bring up Christ again from the dead.)" Rom. 10:7. He has by Himself purged our sins and the Lord hath laid on Him the iniquity of life. us all. After being raised "from the dead," "from this death," he was no more mortal but immortal. Since "raised from the dead" recorded at least three dozen times the apostles ceased not to preach "Christ invisible."

to prove that it was He, Him- we should not serve sin. For

self, who had suffered. body hast thou prepared me." Heb. 10:5. There is one standing among you whom ye know not. Yield selves unto God as those that are "alive" from the "That as sin hath reigned Jesus our Lord in His most unto death, even so might grace reign through eousness unto eternal life by Jesus Christ our

> "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into Therefore we his death? are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucifed with him, that the body of sin might be Many times He appeared destroyed, that henceforth

he that is dead is freed from sin.

Now if we be dead with When thou seest misery in Christ, we believe that we thy brother's face, let him shall also live with him: see mercy in thine eyes .knowing that Christ being Suarles. raised from the dead dieth no more: death hath no For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let no sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ve your members as instruments of unrighteousness unto sin: but yield your-selves unto God, as those that are alive from the dead. and your members as instruments of righteousness unto God." Rom. 6:1-13.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Giving thanks always unto God and the Father for all things in the name of our Lord Jesus Christ. "Thanks be unto God for his unspeakable gift."

Goshen, Ind.

SENTENCE SERMONS

Sermons coming from the more dominion over him. pew are stronger than sermons coming from the pulpit. Every righteous man is a sermon within himself .-Skaggs.

> To reach the port of heaven, we must sail, and not drift, nor lie at anchor.

The man with a few words doesn't have to take so many of them back.

Don't give away all your good advice. Save a bit of it for yourself.

Opportunity makes man, but only when he knows what to do with it.

That which is to reach the heart must come from the heart.

Light is the task many share the toil.

It sometimes takes courage to insist that you are right, but a lot more to admit that you are wrong.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST, THE HEAD OF THE CHURCH

This fact was prophecied ist and now is varified by God has given Christ the builders rejected, the things, "And hath put doing, and it is marvelous in all things to the church. our eves?"

people upon whom God en-all." trusted the building of the Let us also meditate on the Church, rejected, refused to many thoughts which dehear, and even unjustly scribe the true Christ in Col. treated the Christ, the head 1:14-18, "In whom we have of the church. He was to redemption through be their Saviour but never-blood, even the forgiveness theless He still became the of sins: Who is the image head of God's people and of the invisible God, the those who would not accept firstborn of every creature: Him were cut off. Eph. 5: For by him were all things 23 speaks about Him as the created, that are in heaven,

verse 24 tells us that the Church is subject unto Christ.

Eph. 1 tells about the by Isaiah and by the Psalm-power and authority that Christ, Himself. Matt. 21: how through faith we may 42, "Jesus saith unto them, partake of God's blessings. Did ye never read in the Verse 22 and 23 conclude scriptures, the stone which with Christ made head of all same is become the head of things under his feet, and the corner: this is the Lord's gave him to be the head over which is his body, the ful-The Jews, the separate ness of him that filleth all in

head of the Church and and that are in the earth,

visible and invisible, whether were a number of different that in all things he might in Christ as their head, they

meditate upon the beginning foundation. of Christ, His life, His vicar- "Then were the disciples and then His resurrection Lord. Then said body, His bride in Heaven, Holy Ghost: Whose

ton, which church is this? In our present day there are that we are sent just as the so many denominations and Father hath sent him. We

they be thrones, or dominions ones. Christ does not speak or principalities, or powers: of any one denomination but all things were created by "My Church." That group him, and for him: and he is of individuals who will be before all things, and by him ready when He comes. Let all things consist. And he is us notice some of the definite head of the body, the church: characteristics of these inwho is the beginning, the dividuals as listed in the firstborn from the dead; scripture, they will believe have the preeminence." | will be subject unto Christ at Christ the head of the all times, they will live and church, on his shed blood de-move according to His inpends our redemption, the structions, and they will forgiveness of our sins. adore and worship Him. We Christ is actually the head need not be very careful unof all things of which the til we can eliminate many church is the most import-beliefs in our search for inant, the crowning aim of dividuals who are actually man's existence. As we approaching Christ the true

ious suffering for humanity glad, when they saw the and ascension up into them again, Peace be unto Heaven; we cannot help but you: as my Father hath sent be lost in amazement. I won- me, even so send I you. And der if we do not have similar when he had said this, he thoughts as we think of the breathed on them, and saith church, Christ's spiritual unto them, Receive ye the the one for whom He sacri-sins ye remit, they are reficed so much the one that is mitted unto them; and whose promised so much in Heaven. soever sins ye retain, they This brings us to the ques- are retained." Jno. 20:21-23.

Notice that Christ says in fact in ages gone by there even have the power of the

Holy Spirit to use and notice in the last clause the power that is given the church to rid itself of sins. What a task we have before us, to do as He did, to follow God's will as He did. No wonder In this article we wish to that He gave us many sacred present, the belief of the ordinances and teachings early church Fathers, with that we might not be over-reference to the purpose, for come by the power of satan which baptism was adminisand his followers.

seen, vainly puffed up by his church. This evidence is not fleshly mind, and not hold-decisive, but would have ing the Head, from which all great weight in that it horthe body by joints and bands monizes with the teaching of having nourishment minis-the new testament. tered, and knit together, in- The epistle of Barnabas, creaseth with the increase of which was written at an God." Col. 2:18-19.

must be very careful that we Barnabas, who was Paul's are not led away from Christ companion, at one time conthe Head of the Church. So sidered to be sacred; says, many organizations and "Consider how he hath joingroups that are not follow-ed both the cross and the ing all that He taught and water together; and again, practiced, with every kind of we go down into the water. teaching, that it behooves us full of sin and pollutions; but to follow His word closely.

single heart by a single kind which is in Jesus." act is better, than a thousand Hermes, writing about A. head-bowings in prayer.

SALVATION

W. E. Bashor

Part III

tered in the infancy of the "Let no man beguile you of church. We are not going your reward in a voluntary to the early church histor-humility and worshipping of ians for our faith, but just angels, intruding into those to show the belief that prethings which he hath not valed at that early age of the

early date, and is by some The time is near when we historians accredited to the come up again bringing forth fruit; having in our To give pleasure to a hearts the fear and hope

D. 95, says, "Before man re-

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munications to the Editor. Melvin Roesch, Wauseon, Ohio, Assistant Editor.

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ceives the name of the Son of God, he is ordained to teachers maintain that there death; but, when he receives is no other repentance than that seal, he is freed from that which takes place when death, and delivered unto we descended into the water life; now, that seal is water, and received the remission into which men descend of former sins. That under an obligation to death, sound doctrine which but ascend out of it, being heard, for that is really the appointed unto life."

360, "We are buried with pupil of Polycarp, and he be-Christ by baptism, that we ing baptized by the apostle may also rise again with John, says, "As many as are him; we descend with him, persuaded and believe to be that we may also be lifted true, these things that up with him; we ascend with taught and spoken by him, that we also may be and given assurance

glorified with him."

BIBLE MONITOR written at a very early date, and thought by many to have been written by the Hermas that Paul mentions in Rom. 16:24, Visions 3:7, says, "Do you wish to know who are the others who fell near the waters, but could not be rolled into them? These they who have heard word and wish to be tized into the name of the Lord: but when the chastity demanded by the truth comes into their recollection. they draw back." Here he mentions the ones that have been taught, but refuse to be baptized, just as we find people doing today. Again he says, "I heard sir, some case."

Gregory Nasianzen, A. D. Justin Martyr, who was a they are able to live accord-The Pastor of Hermas, ingly, are taught to pray,

and fasting to implore from was in regards to the purin the same manner in which for the remission of sins, for the Father of all and Lord, men love darkness rather and of our Saviour Jesus than light? Christ, and of the Holy Ananias, said to Paul, 1:61.

name of the Father and of not cleanse the heart a man be born of water and heart, and the saving inward of the Spirit, he cannot en-work, because the inward God." We are forced to be-expressed in the outward lieve in the necessity of im-acts of obedience. To call mersion. Therefore all who baptism a saving ordinance believed after these words is not to say that merely gomersed."

church histories, but this grace. will suffice to show what the For example, "By grace

God the forgiveness of sins pose of baptism. Those who previously committed; we baptize by single immersion ourselves praying and fast-should take notice that all of ing with them. Then they the early church fathers are led by us to where there without a single exception is water and are regenerated practiced triune immersion we ourselves were regenera-over three hundred years. ted, for in the name of God Why the change, if not that

Ghost, they then received "Arise and be baptized, and this bath in water." Apology wash away thy sins, calling on the name of the Lord." Tertullian A. D. 160 says, It is this attitude of the be-"The law of immersion has liever and not baptism in been imposed, and the form water that is the means of has been prescribed. "Go," salvation. Baptism, is a will-said he, "teach all nations, ingness of the heart, without baptizing them into the which God cannot and will the Son and of the Holy sin. Baptism means more Ghost." Comparing this law than a consecration, it reprewith the limitation, "Except sents the regeneration of the ter into the kingdom of attitude of obedience must be uttered, were im- ing through the form will save, but that baptism We could give many more should have its place among references from the early the various agencies of

early practice of the church are ye saved," Éph. 2:8. "For

saved." And again, Acts fession, if we confess agencies named? It has its significance. part in the plan of salvation, So in Titus 3:4-8, we read, by enlightening the con-"But after that the kindall. James 2:10. | shed on us abundantly

with the mouth confession Baptism, must not be is made unto salvation," isolated and then rejected, Rom. 10:1. "For we are because none of the means of saved by hope." Rom. 8:24. salvation are without the "Believe on the Lord Jesus others. One link out of a Christ and thou shalt be chain, and the chain is saved," Acts 16:31. So we broken and its strength are saved by faith. Rom. 1: gone. One of the means of 16, "The Gospel is the power grace refused, and the words of God unto salvation to follow, through faith. Faith every one that believeth." is the victory, and that faith No minister I ever heard worketh in love. If love is ever denied these agencies of proof of being God's chilsalvation, so why deny bap-dren, then love is shown by tism, even though we do not obedience, I John 5:1, "For understand how it brings this is the love of God that salvation, coupled with the we keep his commandother agencies, with which it ments." Neither is love withis associated. When we read out repentance, for we can-Mark 16:16, "He that believ- not love two masters, and eth and is baptized shall be after repentance comes con-2:38, "Repent and be bap-sins he is faithful and just to tized every one of you for forgive. All of these in one the remission of your sins." passage or another, are link-Shall we make baptism less ed with baptism, and without essential than the other baptism they loose their

science and strengthening ness and love of God our the will. To reject it or to Saviour toward man appearalter it is to lose its benefits, ed. Not by works of rightand to do so willfully is to eousness which we have show a readiness to break done, but according to his any other of God's laws mercy he saved us, by the when it comes handy for us washing of regeneration, to do so. Thus being guilty (baptism), and renewing of of one, we become guilty of the Holy Ghost; which he through Jesus Christ our that all who should be saved Saviour; that being justified must be saved through the made heir according to the through the merit of their hope of eternal life. This is own works. It is by prea faithful saying, and these destination, by foreordinathings I will that thou tion, by election that we affirm constantly, that they stand, and not by works of which have believed in God righteousness which we can might be careful to maintain do, or that we have done. good works."

Ceres, Calif.

THE LORD OUR RIGHTEOUSNESS

CHAPTER VI

(Reprinted by Permision of Brethren Publishing House,, Elgin, Ill.)

foundation of the world, that tion. we should be holy and with- To illustrate: The good

justified in his sight, hence of him that willeth, nor of he foreordained that Christ him that runneth, but of God should be man's righteous-that showeth mercy." Rom. ness. God predestinated 9:16.

by his grace, we should be merit of Christ, and not "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9:21. If salvation were a matter of works, the making or shaping of a vessel would not be the work of the potter that moulds the clay. But since Man is absolutely right-salvation depends upon eleceous only by God's plan, fore-tion, not upon works, it is ordained, predestinated, the work of the potter, and elected to righteousness. | clay of the same lump is "According as he hath moulded to honor or to dischosen us in him before the honor by divine foreordina-

out blame before him in love: moral man and the Christian having predestinated us stand upon the same plane unto the adoption of children as relates to works. They by Jesus Christ to himself, are both honest, truthful, according to the good pleas-benevolent, virtuous,-clay ure of his will." Eph. 1:4-5. of the very same lump, but one goes to hell and the other works could never stand to heaven. "So then it is not

works, it would be a matter tion of the world, placed in of him that willeth and of this state by God's own prehim that runneth; but since destinated plan, and not by it is not of works, but of anything that they can do or grace, it is of God who shows have done. We cannot stand mercy. The moral man is without absolute holiness, doomed without the blood of absolute righteousness, and Christ; hence he is far from this obtained only by "being God, who shows mercy by predestinated according to holding out to him a city of the purpose of him who refuge, a free salvation, an worketh all things after the elect household, a fore-council of his own will. Eph. ordained substitute.

love: having predestinated Pet. 1:2. us unto the adoption of chil- They stand elect, not bedren by Jesus Christ to him-cause of any special foreself, according to the good ordination to them as inpleasure of his will." Eph. dividuals, but because they 1:3-5. God's children were have accepted God's own chosen to be holy and with-predestined plan by which a

If it were a matter of out blame before the founda-1:11.

The Christian falls, all We can "be holy and withcovered with condemnation, out blame" only by the plan if measured by the merit of of God, "who hath saved us, his works, but when meas- and called us with an holy ured by the merit of Christ, calling, not according to our his substitue, he stands jus-works, but according to his tified. It is of God, the own purpose and grace, Divine Potter, who shows which was given us in Christ mercy, and not of him that Jesus before the world bewills, "Blessed be the God gan." II Tim. 1:9. None and Father of our Lord can stand but God's own Jesus Christ, who hath elect; all others will be lost. blessed us with all spiritual God's children stand "elect blessings in heavenly places according to the forein Christ; according as he knowledge of God the hath chosen us in him before Father, through sanctificathe foundation of the world, tion of the Spirit, unto obedithat we should be holy and ence and sprinkling of the without blame before him in blood of Jesus Christ." I

destinated a plan by which destinate to be conformed to all could be holy, all could be the image of his Son, that he righteous, by which every might be the first born man can stand as one of among many God's own elect. "We are Moreover whom he did prebound to give thanks always destinate, them he also callto God for you, brethren be-ed: and whom he called, loved of the Lord, because them he also justified: and God hath from the begin-whom he justified, them he ning chosen you to salvation also glorified." through sanctification of the 28-30. Spirit and belief of the God calls all men, but only truth: whereunto he called those who heed the call and you by our gospel ,to the give their love to God "are obtaining of the glory of our the called according to His Lord Jesus Christ." Thess. 2:13-14.

Word, by his servants, by saved, and yet not one his Holy Spirit; but only not will to be saved. Any those who heed the call and man may put himself into accept Christ as their right-this class if he wills to do so. eousness ever become his There is not one of the class

man is made to stand, "holy becomes a child of God, it is and blameless." God fore- not the man's willing that saw that man could never constitutes him God's child; walk up to a perfect stand- yet no man can become a ard, therefore he predeter-child of God until he wills to mined to offer a Perfect become one, and there is no Substitute, Christ Our man with Gospel privileges Righteousness, to every one who cannot become an elect who would receive the gift. child of God. "And we know All who accept the gift stand that all things work toelect according to the fore-gether for good to them that of God. God love God, to them who are foresaw that none could be the called according to his saved by works; therefore, purpose. For whom he did in his great mercy, he pre-foreknow, he also did prebrethren.

II purpose."

Not one of this class God calls all men by his saved because he wills to be the all-prevading power of them could be saved if he did own elect. Whenever a man there without God's call, and

not heed the call and thereby cry was, "The harvest is become one of the elect, one past, the summer is ended, of the called according to and we are not saved." Jer. God's purpose. Men are 8:20. adopted into the class after What a cry! No more they heed the call, not be-opportunity for salvation, fore. When men heed the no more time for harvest; call of God and give him you too, dear friend, who their love they are number-have chosen to drift into ed with the elect. "What apostasy, you are loosing shall we then say to these opportunity. Never since things? If God be for us, the Church of Jesus Christ who can be against us? He was established in the world, that spared not his own Son, was there greater opportunbut delivered him up for us ity to witness for Jesus than all, how shall he not with in the present; never larger him also freely give us all fields to harvest for God. things? Who shall lay any-never, shall we say, more thing to the charge of God's workers needed in God's elect? It is God that justi-vineyard, nor lost souls fieth." Rom. 8:21-33. Who-dying than now? ever stands saved stands so In addition to this, "Satan because he has accepted is going about, seeking God's foreordained substi-whom he may devour," trytute, the predestined right-ing to deceive the very eousness of all the elect elect," who need strengthensaints.

HIGH SPOTS IN A MESSAGE. FROM GOD

Wm. Root

Part 2

In the first article we gave | The spirit of anti-christ is four, "High Spots." In this here in the world, we see it message from God, our fifth upon every hand, the time of

not one of the class who did Israel experienced this, their

ing by your zeal and courage, "Lift up your eyes and look on the fields, they are white already to harvest." Besides this, dear one you may drift along with an apostate Church, with the crowd and then find yourself as Israel did, "unsaved."

is "Lost Opportunity." the personification of the

personal

ers. You who are in aposdaughter of my people!" tasy, we are praying for Jer. 9:1. for you; will you too pray? Folks, let us get the bur-Let us all use to the fullest den of lost souls on our no man can work."

was with Israel, "Afterward are saved? came also the other virgins, Oh, that we might all re-

a tearful call to repentance. our Lord Jesus Christ:

anti-christ may mine eyes a fountain soon appear, who knows? tears, that I might weep day We need each other's pray- and night for the slain of the

our opportunity, to win our hearts; let us have the affectored ones to Christ, "For tion, which Jeremiah, which the night will come, wherein Christ had for lost sheep; let us pray for those of our The five foolish virgins loved ones who are still out did not use their opportun- of Christ. Do we weep for ity, the result was just as it them? Do we care if they

saying, Lord, Lord, open to pent for the opportunities us," but "the door was shut." which we have lost, that we Too late, too late. And God might awake out of spiritual will be grieved, as he said, sleep. "Let no man deceive "For the hurt of the daugh- you by any means: for that ter of my people am I hurt; day shall not come, except I am black; astonishment there come a falling away hath taken hold on me. Is first." II Thess. 2:3. We there no balm in Gilead; is have seen that falling away. there no physician there? so we should ever be on the Why then is not the health alert, for the admonition is of the daughter of my given, "And to you who are people recovered?" Jer. 8: troubled rest with us, when 21-22. Yes, there is healing the Lord Jesus shall be rebalm, Christ is the great vealed from heaven with his physician. Come have your mighty angels, in flaming spiritual disease recovered. fire taking vengeance on Another "High Spot," in them that know not God, and this message is, Intercession; that obey not the gospel of

Jeremiah bewails the mani- Who shall be punished fold sins of his people and with everlasting destruction their judgments. "Oh that from the presence of the my head were waters, and Lord, and from the glory of

his power." II Thess. 1:7-9. big crowd is on the broad that be an awful day? John not walking in God's way. the Revelator saw its results, What then is needed? A and the great men, and the Spot" in this message, "the rich men, and the chief cap-clay and the potter." Mold-tains, and the mighty men, ing in clay: "Arise, and go and every bondman, and down to the potter's house, every free man, hid them- and there I will cause thee to selvse in the dens and in the hear my words. Then I went rocks of the mountains; And down to the potter's house, said to the mountains and and behold, he wrought a rocks, fall on us, and hide us work on the wheels. from the face of him that "And the vessel that he sitteth on the throne, and made of clay was marred in from the wrath of the Lamb: the hand of the potter: so he For the great day of his made it again another vsesel. wrath is come; and who as seemed good to the potter shall be able to stand?" Rev. to make it. Then the word 6:15-17.

depravity of the human potter? saith the Lord. Beheart. Jer. "The heart is hold, as the clay is in the deceitful above all things, potter's hand, so are ye in and desperately wicked: who mine hand, O house of can know it?" It is the Israel." Jer. 18:2-6. natural condition of the O apostate, you have once human heart to transgress been holy; God's word made God's law. That natural, you what you were, a child carnal nature must be re- of his, by saving faith, but moved, that stubborn will of now you are marred as the man must be submitted to potter's vessel, yet God can

When the church drifts ual transformation. the natural inclination of the "For whom he did foreknow." individual to follow the he also did predestinate to

Let us intercede now. Won't way, not on the narrow way,

"And the kings of the earth, re-moulding, another "High-

of the Lord came to me, say-Another "High Spot" in ing, O house of Israel, can-Jeremiah's message is—The not I do with you as this

the holy will of God. re-mould you—this is spirit-

away from God's word, it is Paul says in Rom. 8:29; crowd, to make excuses. The be conformed to the image

of his Son, that he might be What hast thou brought the first born among many forth?" brethren." This image of Sin separates from God, Spirit, a moulding and a ment. sealing, by the Holy Spirit. "Not by works of rightthere is one eternal God-mercy he saved us, by the head, one God the Father, washing of regenration, one Son, Jesus Christ, (the and renewing of the Holy light) God is omnipotent. | Ghost." Titus 3:5.

Isaiah 45:7-10, "I form the This regeneration, light, and create darkness: I moulding and sealing process make peace, and create evil: comes only by a full submis-I the Lord do all these sion to God's "will," to his things. Drop down, ye divine plan of faith, repentheavens, from above, and let ance and birth, brough about the skies pour down right-through the atoning blood of eousness; let the earth open, Christ, which conforms us and let them bring forth to "the image of His Son." salvation, and let righteous- True we dare not trust in ness spring up together; I our works, nor our obedi-

striveth with his Maker! Christ's blood justifies from Let the potsherd strive with sin. Such faith manifests the potsherds of the earth. good works, produces a life Shall the clay say to him in righteousness. that fashioneth it, What "But now, O Lord, thou art He hath no hands?

unto his father, What beget-Isa. 64:8.

God's Son, (Christ) is pro-but regenration brings about duced by a moulding, a re-spiritual transformation, moulding, as stated above, a through the image of God's recreation, a new birth, a re-dear Son. He, Christ who is generation, a being born regeneration brings about again, of water and of the eousness, through the atone-

A submission to the divine eousness which we have Creator of the creature, for done, but according to His

the Lord have created it. ence, for salvation, yet-"Woe unto him that obedience through faith in

makest thou? or thy work, our Father; we are the clay, and thou our potter; and we "Woe unto him that saith are the work of thy hand."

test thou? or to the woman, We have said that this

spiritual transformation, and the better it functioned this image of Christ also the more and better the produces a sealing. Job says, sphere of rule. The less the "It is turned as clay to the democratic spirit dominates seal; and they stand as a the more unrest, discomfort, garment." Job. 38:14.

foundation of God standeth unified sufficiency in sure, having this seal, The concrete forms of life. Lord knoweth them that are Religion, as it is commonhis. And, let every one that ly known, can and may benameth the name of Christ come comparable with polidepart from iniquity." II tics; but not so with pure Tim. 2:19.

us with you in Christ, and fore, deals with the man or hath anointed us, is God; the saving of the soul, al-Who hath also sealed us, and though it makes the physical given the earnest of the life better as well. Spirit in our hearts." II Cor. 1:21-22.

let us think on these truths. mind, they cannot.

Great Bend, Kans.

GOVERNMENT BY THE PEOPLE

G. M. Martin

In world conditions ernment by the people has and such like. always played an important The god of the world is of part; a much needed part, a spirit of discord, confusion,

slavery, and war. Democ-While the apostle Paul racy rightly applied is "Nevertheless the asset to man's freedom and

religion. A christian life is "Now he which stablisheth of a spiritual nature, there-

True and undefiled religion fadeth not away and There are many more is enduring unto life eternal. "High Spots," in Jeremiah's The question is, can true remesage from God, four more ligion and politics function especially we would like to together for the betterment notice in some future article, of religion? To the writer's

> True religion, when functioning properly, becomes that of being authorized and influenced by the God of an organization that would be Christian. Therefore the God of a Christian church is one of peace, cooperation, gov-fellowship, love, courtesy

jealousy, prejudice and envy, prophets yet clamoring to hence these two Gods cannot be like the other peoples, work together, rather they were granted their wish, beare at enmity one with the cause of their stiffnecked other. However, it can be and hard heartedness. Howwhen the god of the world ever, being warned by Samformed himself into an angel they still insisted on having of light, he may become a their request granted. spirit in religion. Then re- We see at close range, in ligion and politics, or any our present day, that no form thereof may work in class of people at large, has harmony with each other. suffered more or less than But pure religon cannot did the strongest tribe of form a partnership with Israel. Why then favor any

Christan God is much above may be inducted into a true world, politics, or isms of religious program? Howany form; it should behoove ever it may not have been every Christian believer in an ism in the days of Israel Christ Jesus to be careful to by surely is, in our present ward against becoming a day. friend or partner with any Then, does it not behoove ism. Isms have in the past, the true believer in Christ and always will, deteriorate to make the efforts to prepure religion to the extent vent, if possible, such conthat destruction lies in its ditions? Remember that the path.

Israel there are only two the Gentile churches; classes of people: those who adventure that door may be belong to the church having kept open for the well being a Christian spirit, and those of the people of this generabelonging to the world tion and generations policies, politics, false re-follow until the coming ligion, hypocracy and isms of our Lord. In other words all sorts.

the teachings of their above any and every evil be-

(the devil) may have trans- uel what would befall them,

politics or isms of any kind. ism, or world policy of any Realizing then that the form, to the extent that it

Gentile door which is hard Now, as in the time of being closed on the backs of have pure religion prove to Israel, knowing all this by be what it claims and live into a condition out of which desire evil things. Chrisit may be impossible to rise. tians should not study how

when an ism becoms a major someone or hurt their repuevil there always evolves, on tation. That is the work of its heels a minor one that evil men. Neither should we cannot be controlled and study how we might try to often not hindered, because bring things to pass for our it borrows support from its selfish interests or gains. major force. Thence, when "The heart of the righttwo evils are working eous studieth to answer: but obviously in the same direct the mouth of the wicked tion, they become more than poureth out evil things." doubly hard to overcome. Prov. 15:28. If we would al-The writer's meekness brief- ways study ly discussing this subject answer, we would say the concludes it all in this one right thing at the proper saying, namely: "Beloved, time. We would not speak believe not every spirit, but unkind, harsh or evil about try the spirits whether they anyone. are of God: because many false prophets are gone out into the world." I Jno. 4:1. Midland, Mich.

STUDY AND SEARCH

Ethel Beck

study? What are we to What are we to search? things. "Be not thou envious against "But sanctify the Lord evil men, neither desire to God in your hearts: and be be with them. For their ready always to give an heart studieth destruction, answer to every man that and their lips talk of mis-asketh you a reason of the chief." Prov. 24:1-2. Evil hope that is in you with men study to work out their meekness and fear." I Pet.

fore it drags down, down evil plans. We should not Remember, dear reader, they might get the best of

"The mouth of the wicked poureth out evil things." He does no studying about it. He just lets the bad things pour out, even swearing and using profanity. He does not stop to think how the evil and harsh things hurt someone. When anyone is angry they usually pour out unkind words and

3:15. In order to be pre-should be about our own pared at any time to give an business and work with our answer for our hope of sal-hands. When we are busy vation, we must study. We we do not have time to do must know what the Word evil things. We can always says, that we have all sinned find something to do for and need to be saved. We others, too. read also that the Lord "Study to shew thyself Jesus made provision for our approved unto God, a worksalvation. He became our man that needeth not to be Redeemer. By accepting ashamed, rightly dividing His word in obedience we the word of truth." II Tim. then have hope of eternal 2:15. We must study to life. Our hope rests on what meet God's approval. It is He has done for us. When our daily bread. When we have this knowledge and studying the Bible we have experience it in our hearts, no need to be ashamed. We we can be ready to give an must study it to the extent answer to others who may it will become a part of our

quiet, and to do your own If we read literature business, and to work with which is not edifying nor your own hands, as we com-profitable to us we have mand you; that ye may walk need to be ashamed. What honestly toward them that if Jesus should appear when honestly toward them that if Jesus should appear when are without, and ye may lack of nothing." I Thess. 4: We want Him to see us reading unprofitable things? The should be quiet about the good things we have done. Forget the deeds of kindness as soon as we have done them. We should learn to be quiet things and yet they say they when we hear some cossin or have no time to read the when we hear some gossip or have no time to read the evil about someone. If we Bible as much as they should. do not watch ourselves we Will God excuse us for this may repeat some unkind neglect? things. Paul also says wel Some say the Bible is not

ask of the hope within us. lives. It will be seen in our "And that ye study to be daily transactions."

know and love the Author? Saviour. Surely we want to know just Note the "I am's" of Christ if we know the history of peace, His words. each book and their relation When we find all the facts one by Stephen and four by to say on each subject. Paul. We find it interest- We have One to help us ing to locate all these things with our studying. study through the book.

interesting or that it contra-active worker; Luke, as a dicts itself. Do we really man; John, as a personal

what He has to say to us. found in John. There are 10. As we study each book it is We find eight gifts for the more interesting if we have believer: the bread of life, an outline of the book and the water of life, eternal life, chapter divisions. It helps the Holy Spirit, love, joy,

to each other. It is interest-we can concerning a book of ing to find the key words the Bible, then try to locate and key verse. The key word all things through the book. for Acts is "witness" or This is more interesting. some form of the word. The Now do we not find the key verse 1:8. This verse Bible interesting? It has so divides the book in three much in it. It is much more parts. It contians 13 great interesting to study the life prayer meetings, nine of Christ by the harmony of revivals and 10 sermons the gospel. We then have There were five by Peter, what each of the four have

and the key word as we should ask His guidance so we will understand Let us notice a few things Word. "But the Comforter, in the gospel. Matthew con-which is the Holy Ghost, tains nine beatitudes, eight whom the Father will send woes, seven consecutive par-in My name, He shall teach ables, 10 consecutive mir-you all things, and bring all acles, five continuous ser-things to your remembrance, mons, four prophecies of whatsoever I have said unto Christ's death. Matthew you." John 15:26. "But the wrote for the Jews. Mark anointing which ye have refor the Romans. Luke wrote ceived of Him abideth in for Gentile converts. Mat-you, and ye need not that thew sets forth Christ as the any man teach you: but as Jew's Messiah; Mark, as the the same anointing teacheth

you of all things, and is cannot look upon sin. truth, and is no lie, and even must be put out of our lives. as it hath taught you, ye We see many sins listed in shall abide in Him." I John the Book which should not 2:27. We must first know be found in a Christian. Let the words of the Lord Jesus us make sure we are before the Holy Ghost can found guilty of them. bring them to our remem- "These were more noble

for in them ye think ye have word with all readiness they would have been a do not receive the true Gal. 3:24.

will know of the things actions. which are to come to pass "Thy Word have I hid in lest we miss something for mine heart, that I might not us. The Word says the Lord sin against Thee." Psa. 119: Jesus is coming again to re-11. David realized the imceive His own. Let us live portance of having the word to please our Lord so we of God in his heart. We will be ready when He should memorize important comes. We will find the in-verses and store the word in structions in the Bible. He our hearts.

brance when we need them. than those in Thessalonica, "Search the Scriptures; in that they received the eternal life: and they are mind, and searched the they which testify of Me." Scriptures daily, whether John 5:39. If those Jews those things were so." Acts had searched their scrip-17:11. May we also search. tures they would have been daliy to see if those things ready to receive Jesus as are true which the preachers their Messiah. For He said and teachers tell us. If they their scriptures testify of are not according to the Him. He often told them Bible we should not accept that it was written of Him the teaching. If it is accordin the law, the Psalms and ing to God's word we are rethe prophets. If they had sponsible to receive it "with been acquainted with these, all readiness of mind." If we school master to bring them gospel when we hear it and to Christ, as Paul tells in read it we are accountable to God for our souls, and per-Let us become acquainted haps the souls of others, for with the scriptures so we some are influenced by our

The righteous find pleas-things for Timothy to teach, ure in the Word of God. command and exhort. I Tim. "But his delight is in the law 3:11 and 6:2. The charge of the Lord; and in His law comes to all our ministers doth he meditate day and today to continue to teach

night." Psa. 1:2.

even unto the end of the souls. world." Matt. 28:19-20.

unto you Timotheus, who man, the way of salvation, is my beloved son, and faith-the doom of sinners, and the ful in the Lord, who shall happiness of believers. Its bring you into remembrance doctrines are holy, its preof my ways which be in cepts are binding, its histor-Christ, as I teach every-lies are true and its decisions where in every church." I are immutable. Read it to Cor. 4:17. "And the things be wise, believe it to be safe, that thou hast heard of me and practice it to be holy. among many witnesses, the "It contains light to direct others to teach it and past it "Here, Heaven is opened, on. He also gives a list of and the gates of hell dis-

ght." Psa. 1:2. and preach these things. When we have a knowl- Many have suffered hard-

edge of the Word, we also ship and persecution to bring have a responsibility to the Bible down to us. It is teach it to others. The great printed in many languages. commission to the church is, Everyone who has a desire "Go ye therefore, and teach for it can obtain it some way. all nations, baptizing them Some societies give it away in the name of the Father, free. The Word is very and of the Son, and of the valuable and precious to us. Holy Ghost: teaching them It contains our hope of salto observe all things whatso-vation. May each reader ever I have commanded you: study and search it, and find and lo, I am with you always, it truly precious to their

"This Book contains: the "For this cause have I sent mind of God, the state of

same commit thou to faith-you, food to support you, ful men, who shall be able to and comfort to cheer you. It teach others also." II Tim. is the traveler's map, the 2:2. Paul not only taught pilgrim's staff, the pilot's the things concerning Christ compass, the soldier's sword, Jesus, but he also charged and the Christian's charter.

closed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

"Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise glory, and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered It forever. involves the highest responsibility, reward the greatest labor, and condemn all who trifle with its sacred contents."

Dallas Center, Ia.

NEWS ITEMS

COMMNUION DATES

Wenatchee, Wash., April 17th. McClave, Colo., May 1st, service at 10:30 a. m.

West Fulton, Ohio, May 15th. service at 11 a. m.

Dallas Center, Ia., May 22, service

Orion, Ohio, May 22nd, service at 11 a. m.

McCLAVE, COLO.

The Cloverleaf Dunkard Brethren church met in council March 27th. In the absence of Elder

of the meeting.

We will hold our lovefeast Saturday, May 1st, beginning at 10:30 a. m. We invited all who can to come and worship with us. The church plans to have a revival meeting this fall.

Rozella Kasza, Cor.

DALLAS CENTER. IA.

The Lord willing we expect to have our lovefeast on May 22nd. The meeting will start on Saturday afternoon. Come and enjoy these services with us.

Ethel Beck, Cor.

ENGLEWOOD, OHIO

The Englewood church met in regular quarterly council March 24. By request of our elder, Bro. Robbins, Bro. Lawrence Kreider moderated the meeting at this time.

There was one query brought before the meeting, passed and sent to district conference. The gates were also chosen for district conference, those chosen are Brethren Harold Frantz, Ben Klepinger and Paul Blocher. We are looking forward to holding a series of meetings sometime in August with Bro. Melvin Roesch of Wauseon, Ohio, in charge. The date will be announced later.

May we all pray for one another that the work for the Lord may still prosper, and we may be found faithful when our Lord comes.

On March 21st, Bro. O. E. Straver of Vienna, Va., and Bro. and Sister Dale Jamison of Quinter, Kans., were with us. The brethren divided Orville the time and each gave us a fine Royer, Bro. Isaac Jarboe had charge message. May the Lord richly bless them. We welcome them back at any time, or any one else who is passing this way, to stop and worship with us.

Ivene Diehl, Cor. New Lebanon, R. 1, Ohio.

WEST FULTON, OHIO

West Fulton Dunkard Brethren church met in regular quarterly council March 12th. Bro. Edward Johnson read the third chapter of Colossian, then led in prayer. Our elder then took charge.

Election of delegates to District meeting, which are Bro. Edward Johnson, Eld., W. A. Taylor and Eld. Melvin Roesch.

We have secured Bro. Millard Haldeman of Quinter, Kans., conduct our evangelistic meetings. this fall, which wil be the last two weeks of October. We also decided to hold our Harvest meeting the first Sunday of our evangelistic meeting which will be October 17. We extend a hearty welcome to all the brethren and sisters precious faith to attend these services, to our communion services which will be the third Saturday of May, services starting at 11 a.m.

We ask an interest in your prayers that we might be faithful to the end.

Sarah Roesch, Cor.

NOTE OF THANKS

I wish to thank my friends for the many cards, gifts and flowers Which I received during my illness at the hospital and at home. They really helped to brighten the days of my illness. Many thanks.

Maude Butts.

OBITUARIES

ELIZABETH ANN BASHOR

Daughter of Jacob and Virgie Bashor, was born May 2, 1935, at Fruitdale, Ala., and departed this life at her home in Bryan, Ohio, March 6, 1948, at the age of 12 years, 10 months and four days.

In 1940 she came with her parents to Williams county, Ohio, first residing near Pioneer, Ohio, and then recently at Bryan, Ohio.

Having a Godly heritage and an alert mind she desired and obtained Christian fellowship with the Dunkard Brethren church at an early age.

By her knowledge of God's word she lived a noble Christian life, trying as best she could to avoid the many evils that so many of her age are drawn into.

Above all else she tried to develop habits of: Faith in her Savior, loyalty in His service, hope in His saving grace, and courage to overcome evil, even death itself.

She leaves her parents, an aged grandmother, a number of uncles and aunts and a large circle of other relatives and friends.

Funeral services were held from the home in which she resided, on March 8th with Elder Clyde Miller officiating and burial in West Goshen cemetery at Goshen, Ind.

Elder Clyde Mliler.

The Holy Spirit will create "a concern" where others are unconcerned.

A LIGHTHOUSE

Loren Maner

O, the beauty of a lighthouse
With its shining walls of white,
It sends its light unfailing
Thru the darkness of the night;
A warning sign of danger
To all seamen as they roam,
An everpresent guidepost
Unto harbor safely home.

O, the beauty of a church house
As it stands beside the way,
With its purpose ever pointing
On to Heaven night and day;
Sending forth the light of Jesus
As a part of His great plan,
Guiding safely into harbor
The footsteps of wayward man.

We can never pass a church house Without thinking of His plan, To bring peace and forgiveness In the soul of wayward man; We'll keep his great light shining In our own church by the way, We'll study in His Holy Word And we'll sing his songs and pray. O, the churchhouse is a lighthouse Standing beside the way, Sending forth the light of Jesus To mankind night and day.

Sel. by Josie Kintner.

SENTENCE SERMONS

Our sins will stand against us unpardoned until we ask forgiveness in faith, believing in His word—Charlie Kintner.

The kingdom of God is above me; the kingdom of

God is around me; the kingdom of God is within me.

A producer told an actor who didn't like a script: "Don't let your opinion sway your judgment."

DEVOTIONAL LESSONS FOR MAY

Theme: Christ Our Example

Memory verse: Phil. 2:5, "Let this mind be in you, which was also in Chirst Jesus."

Sat. 1-Phil. 2:1-6. Sun. 2-Phil. 2:7-15. 3-I Pet. 2:1-9. Mon. Tues. 4—I Pet. 2:10-20. Wed. 5-I Pet. 2:21-25. Thurs. 6-Mark 10:35-45. Fri. 7-Luke 22:24-30. Sat. 8-Heb. 12:1-3. Sun. 9-Psa. 23. Mon. 10-Heb. 13:1-13. Tues. 11—Heb. 4:9-16. Wed. 12-I Pet. 3:10-22. Thurs. 13—II Cor. 8:1-7. 14-II Cor. 8:8-19. Fri. Sat. 15—John 13:12-17. 16-II Cor. 10:1-7. Sun. Mon. 17—II Cor. 10:8-18. Tues. 18-Col. 3:1-17. Wed. 19—John 13:31-38. Thurs. 20—I Pet. 4:1-11. Fri. 21—I Pet. 4:12-18. Sat. 22-Rom. 15:1-7. 23-John 10:22-29. Sun. Mon. 24-I John 1: Tues. 25-I John 2:1-11. Wed. 26-I John 2:12-24. Thurs. 27-I John 3:1-11. Fri. 28-I John 3:12-18. 29-I John 4:8-19. Sat. Sun. 30—John 17:9-26. Mon. 31-Rev. 3:18-22.

ADULT SUNDAY SCHOOL LESSONS

Apr. 4—Josh. 7:1-21.
Apr. 11—Josh. 7:22—8:13.
Apr. 18—Josh. 8:14-35.
Apr. 25—Josh. 9:1-27.
May 2—Josh. 10:1-27.
May 9—Josh. 10:28-43.
May 16—Josh. 11:1-23.
May 23—Josh. 20:1-9.
May 30—Josh. 21:1-33.
June 6—Josh. 21:34-22:10.
June 13—Josh. 22:11-23:16
June 20—Josh. 24:1-33.
June 27—Judg. 1:1-36.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4—Christ Walks on the Sea. Mark 6:45-56.

Apr. 11—The Great Commandment. Matt. 22:32-46.

Apr. 18—Christ's Attitude Toward the Young. Matt. 19:13-22. Apr. 25—The Four Thousand Fed.

Mark 8:1-9.
May 2—The Temple Cleansed.

Mark 11:15-26.

May 9—Obedience Rewarded. Luke 5:1-11.

May 16—Doing Good to Others. Luke 6:27-38.

May 23—A Widow's Son Raised. Luke 7:11-17.

May 30—A Lawyer's Question. Luke 10:25-37.

June 6—The Rich Young Ruler. Luke 18:18-30.

June 13—Zacchaeus' Guest. Luke 19:1-10.

June 20—The First Miracle. Jno. 2: 1-11.

June 27—The Woman at the Well. Jno. 4:3-15.

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Live Oak, Calif.

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BIBLE M



Vol. XXVI

May 1, 1948

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TURMOIL

cometh at an hour when ye especially Matt. 24. think not." Luke 12:40.

the nations, organizations, and How should it effect their even individuals seem to be deeds and words? a state of fear and bebewilderment. The question ready." "Therefore" is what next, what to do and these reasons, because of say, whom to trust and this "be ye also ready." Here whom to fear?

Conditions, policies and for us. If we are promises change so quickly what more do we need? that people are fearful, al- What more would we want? most panic. Some religious What is there to fear? groups have even went to If we are ready; God great effort and expense to knows, He will reward, and warn and attempt to prove none can lessen our reward that the end is near, when or take it away. "Be ye also God will say it is enough. | ready," ready for

Yet we read. day and that hour knoweth warning? no man, no, not the angels "Therefore, my beloved which are in heaven, neither brethren, be ye stedfast, un-

Christ gave many signs His coming and reprimanded "Be ye therefore ready those who did not think also: for the Son of man these signs sufficient, read

What effect should all this present time, have on God-fearing people?

> "Therefore be dear readers lies the lesson

"But that Savior. Are we heeding the

the Son, but the Father." movable, always abounding Mark 13:32. However, in the work of the Lord, for-

as much as ye know that Spirit, he cannot enter into your labour is not in vain in the kingdom of God. the Lord." I Cor. 15:58.

REGENERATION OR THE NEW BIRTH

O. T. Jamison

brought about?

water.

art a teacher come from and slain him.

That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again." Jno. 3:2-7.

"Nicodemus answered and said unto Him, how can these How is the New Birth things be? Jesus answered and said unto him, art thou a We hear so much today master of Israel, and know-about people being born est not these things?" Jno. again, by kneeling by the 3:9-10. Nicodemus underradio and confessing their stood the natural birth but sins, and taking Jesus into was ignorant of the divine their hearts, but nothing is mystery. Peter on the day said about being born of of Pentecost preached unto them of Jesus of Nazareth a "Nicodemus came to Jesus man approved of God, and by night and said unto Him, how they had taken Him by Rabbi, we know that thou wicked hands, and crucified

God: for no man can do these "Now when they heard miracles that thou doest, ex-this, they were pricked in cept God be with him. their heart, and said unto Jesus answered and said Peter and the rest of the unto him, Verily, verily, I apostles, men and brethren, say unto thee, except a man what shall we do? Then be born again, he cannot see Peter said unto them, rethe kingdom of God. Nico-pent, and be baptized every demus saith unto Him, how one of you in the name of can a man be born when he Jesus Christ for the remisis old? Can he enter the sion of sins, and ye shall resecond time into his mother's ceive the gift of the Holy womb, and be born? Jesus Ghost. For the promise is answered, verily, verily, I unto you, and to your chilsay unto thee, except a man dren, and to all that are afar be born of water and of the off, even as many as the

Lord our God Acts 2:37-39.

believed, repented of his sins, was naked. The same effect has pledged his allegiance to is displayed today by those Christ and the church, and that drink. So we see that been baptized in water, "moderate" drinking is no man's part is completed. Be-modern thing. cause of obedience the In the state of California cleansing blood is applied, a person cannot be arrested and the individual is made for drunkenness alone, there clean and then shall receive must be some misdemeanor the gift of the Holy Ghost. attached to it, like drunken Now he is a new born creadriving, drunkenness and ture in Christ Jesus. Ac-disorderly conduct, etc. Let cording to the above scrip- us see what the Bible teaches tures can one be a new born in relation to drunkenness, creture in Christ Jesus with- and how well it describes the out water baptism?

Quinter, Kans.

ALCOHOLISM

W. E. Bashor

ing of intoxicating liquors is ters. Drinking lessens the one of the most serious prob-resistence of the one under lems confronting the youth its influence. Girls have the college students term it the influence of alcohol, they as smart to drink! They say didn't care what they did, or it is modern to serve drinks didn't know what they were at their socials, and a large doing. These are just like per cent of church leaders the examples the Bible gives. are in favor of moderate 2. Drink lessens a man's drinking.

shall call." read in Gen. 9 where Noah planted a vineyard, and was After the individual has drunken. And how Noah

one who is drunk.

1. A drunkard has self respect. Above we described Noah, in his drunken state. Also in the 19th chapter we have the description of Lot as he was drunk and the terrible sin The present rate in drink-and disgrace with his daugh-Eighty per cent of testified that while under

efficiency. I Kings 20:16, But they are not acquaint-tells how Benhadad was ed with their Bible. For we drinking himself drunk with

BIBLE

West Milton, Ohio, May 1, 1948

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Ray S. Shank, Mechanicsburg, Pa., Associate Editor.

Paul R. Myers, Greentown, Ohio, Associate Editor.

20th verse, how his army shall behold strange women, was defeated. In the 5th and thine heart shall utter chapter of Daniel, is a de-preverse hings. Yea, thou scription of the overthrow shalt be as he that lieth down of Babylon, as King Bel- in the midst of the sea, or as shazzar, and his lords were he that lieth upon the top of drunk and reveling in sin. a mast. They have stricken marching on Paris, and the me, and I felt it not: when French placed wine, and shall I awake? I will seek it champaigne, in the way of yet again." the advancing army and they It brings woes, sorrow, drank and were drunken and contentions, wounds, the French went out and de-without cause, for there is feated them. Then the dis-absolutely no cause for aster of Pearl harbor, how it drunkenness. was reported the ones in strange things, snakes, and command were drunken, and all kinds of fearful mon-

MONITOR Truly then we read, Prov. 20:1. "Wine is a mocker. strong drink is raging: and the whosoever is deceived there-

by is not wise."

3. Notice the sorrow that drinking brings to Prov. 23:29-35, "Who hath woe? who hath sorrow? who hath babbling? who hath Terms: Single subscription, \$1.00 a wounds without cause? who hath redness of eyes? They Howard J. Surbey, Rd. No. 6, North that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth 32 kings. And then in the like an adder. Thine eves We read in modern history me, shalt thou say, and I was where the Germans were not sick; they have beaten

They shall see

sters. They shall be like a this life, for he has edge of destruction. And ways something then when they wake up Rom. 6:23, "The wages they shall go right back sin is death; but the gift of seeking it again. Just the God is eternal life through very picture of a man that Jesus Christ our Lord." drinks.

4. To the rulers. Prov. 31:4-5, "It is not for kings, O Lemuel, it is not for kings to dink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of Comments on the any of the afflicted." How searchable depths of prayer does this apply to our rulers as outlined in the Holy Scriptoday? During the first tures, how we should pray meeting of the United and what we should pray Nations at San Francisco, it for, that we do not ask amiss. is reported that 500 thousand "For your Father knoweth dollars was spent for strong what things ye have need of, drinks. If this keeps up it before ye ask him." will mean the moral and ulti- But he requires that his mate ruin of the United disciples make their requests States. No nation has ever known through prayers, to survived, that has been a make manifest the good indrinking nation.

come to poverty." This is answering their prayers. not the worst part. The In Luke 18:10-14 Jesus worst part is his spiritual gives us the example of the loss. I Cor. 6:10, "No drunk- Pharisee and the publican. ard shall inherit the king-The Savior did not commend dom of Heaven. The drunk-the Pharisee, because he

man that lieth down in the pleasure, if you have ever sea, or goes to sleep on the talked to one he is the most top of a mast, just at the miserable man on earth, al-

Ceres, Calif.

PRAYER

C. M. Kintner

tent of the heart, the humble 5. The end of a drunkard. obedience, and submissive-Prov. 23:21, "For the drunk-ness of his servants; in such ard and the glutton shall the Lord has pleasure in

ard loses the pleasures of failed to see his own

publican seeing his sinful of God." Rom. 8:26-27. condition plead to God for "Therefore I say unto you, to him.

talking with God, presenting your Father which is in a solemn petition guilded by heaven may forgive you the Holy Spirit to Christ, your trespasses." Mark 11: our advocate, who pleads 24-25. where lifting up holy hands ing does. without wrath and doubt- In the days of Seth and

ing also," giving himself And he spake in a parable

worthiness and did not eth what is in the mind of humble himself before God. the Spirit, because he He prayed amiss therefore maketh intercessions for the he lost his blessing: but the saints according to the will

mercy and asked God to be what things soever ye desire merciful to him, and God when ye pray, believe that justified him for the humble ye receive them, and ye shall manned in which he came have them. And when ye stand praying, forgive, if ye Prayer is communing or have ought against any: that

our petitions for us to our The scripture teaches the Heavenly Father. Through humble positions of bowing faith he hears us and will and kneeling which shows a answer our reguset. The more sincere and deeper deapostle Paul's earnest desire votional service to our was that "men pray every- Heavenly Father than stand-

ing." I Tim. 2:8. Enos men first began to call In I Cor. 14:15, we find upon the name of the Lord that Paul says, "I will pray and from then on, holy men with the spirit, and I will and women have humbled pray with the understand-themselves in prayer to God.

over to the directing of the unto them to this end, that Holy Spirit. "Likewise also men ought always to pray, the Spirit helpeth our in- and not to faint. We should firmities: for we know not have faith and courage to what we should pray for as pray believing he will we ought: but the Spirit it- answer. "And this I pray, self maketh intercessions for that your love may abound us with groaning which can-yet more and more in knowl-not be uttered. And he that edge and in all judgment; searcheth the heart know-that ye may approve things that are excellent; that ye Cornelius and remembered may be sincere and without his alms giving, and he and offence till the day of his house were the first Christ." Phil. 1:9-10.

have a prayerful mind in all tion. walks of life, in everything them, by the guidance of the and death. Holy Spirit; that they may There is healing power in saving gospel of Jesus Christ companied with prayer. The to the people; serving the prayer of faith shall save the church and that they may be sick, and the Lord shall raise true shepherds. "Ye also him up: and if he have comhelping together by prayer mitted sins, they shall be for us, that for the gift be-forgive him. Confess your stowed upon us by the means faults one to another and of many persons, thanks may pray one for another, that be given by many on our ye may be healed. The effecbehalf." II Cor. 1:11.

Therefore said he unto righteous man them, The harvest truly is much." James 5:15-16. great, but the laborers are "And when they had prayfew: pray ye therefore the ed, the place was shaken Lord of the harvest, that he where they were assembled would send forth laborers together, and they were all unto his harvest." Luke filled with the Holy Ghost, 10:2. When we see so many in the world in a lost condition we say the harvest truly is great and may we pray God that he may send them When thou prayest, thou salvation.

Gentiles to receive the gift of Pray without ceasing, the Holy Ghost and salva-

"Peter therefore was kept give thanks. All we have in prison: but prayer was comes from God's hand. made without ceasing of the "Pray for us," it is the duty church unto God for him." of the church to pray for our Acts 12:5. God answered elders and ministers that the the prayer of the church and Lord's will be done through delivered Peter from prison

be faithful in delivering the the anointing of the sick actual fervent prayer of a

shalt not be as the hypocrits God heard the prayer of are: for they love to pray

standing in the synagogues do evil." I Peter 3:12. "Thy and in the corners of the kingdom come," in our lives streets, that they may be that we may do all the works seen of men. Verily I say of the Father's kingdom and unto you, they have their re- be faithful to him. "Neither ward. But thou, when thou shall they say, Lo here! or, lo prayest, enter into thy closet, there! for behold, the kingand when thou hast shut thy dom of God is within you." door, pray to thy Father, "Thy will be done in earth cannot spiritually live with- 2:7. out; that is our communica- God has breathed into man tion with our God.

one of his disciples said unto all his commandments. him, Lord, teach us to pray, "Give us this day our daily

and his ears are open to their Job. 23:12. prayers, but the face of the "Forgive us our debts as

which is in secret; and thy as it is in heaven," God Father, which seeth in created man from the dust of secret, shall reward thee the earth therefore may his openly." Matt. 6:5-6." Secret will be done in us. "And the prayer was esteemed very Lord God formed man of the highly by our Savior. Every dust of the ground, and Christian can pour out their breathed into his nostrils the souls desire to him alone and breath of life; and man bein secret, it is one thing we came a living soul." Gen.

the breath of life, it is his "And it came to pass, that will that we live the Christas he was praying in a cer-like life here in this earthly tain place, when he ceased, body and be obedient and do

as John also taught his dis-bread," "I am the bread of ciples." Luke 11:1. life." John 6:48. Jesus' Jesus taught them this word is that bread to sustain most perfect prayer which our spiritual life and guide contains everything we need us through this world. We to pray for. "After this need this food daily. manner therefore pray ye: "Neither have I gone back Our Father which art in from the commandments of heaven hallowed be thy his lips; I have esteemed the name. "For the eyes of the words of his mouth more Lord are over the righteous than my necessary food."

Lord is against them that we forgive our debtors."

"But if ye forgive not men ser; and there was given their trespasses, neither will unto him much incense, that your Father forgive your he should offer it with the trespasses." "And lead us not into temp- the golden altar which was tation." "There hath no before the throne." Rev. 8:3. temptation take you but "Watch ye therefore, and such as is common to man: pray always, that ye may be but God is faithful, who will accounted worthy to escape not suffer you to be tempted all these things that above that ye are able; but come to pass, and to stand will with the temptation also before the make a way of escape, that Luke 21:36. ye may be able to bear it." "I exhort therefore, that, I Cor. 10:13. "Let no man first of all, supplications, say when he is tempted I prayers, intercessions, am tempted of God: for God giving of thanks, be made cannot be tempted with evil, for all men, for kings, and neither tempteth he any man for all that are in authority; but evry man is tempted that we may lead a quiet and when he is drawn away of his peaceful life in all godliness own lust, and enticed." Jas. and honesty." I Tim. 2:1-2. 1:13-14.

"But deliver us from evil." Pray god to help us to overcome the evil lusts and desires for the harmful things and worldly pleasures.

"For thine is the kingdom, and the power and the glory, forever. Amen." His kingdom is composed of his righteous people. As it is the Reprinted by Permission of Brethteaching of our Savior it is ren Publishing House, Elgin, Ill.) needful that every Christian should commit the Lord's not yet born, neither having prayer and respect it on all done any good or evil, that angel came and stood at the ing to election might stand,

Matt. 6:15. prayers of all saints

Son

Greentown, Ind.

THE LORD OUR RIGHTEOUSNESS

God' Dealings With Men All Lead Up To This One End, Election.

CHAPTER VII

"For the children being "And another the purpose of God accordaltar, having a golden cen-not of works, but of him that

calleth."—Rom. 9:11. fully laid out before the plan for man's redemption. "world began." II Tim. 1:99. Often we get hold of a type "Before the foundation of leading up to this grand docthe world," Eph. 1:4, he had trine, and use the type for fully laid the plan for man's the doctrine itself. Paul redemption, and a careful calls attention to one such study of the former dispen-type in Rom. 9:10-13, clearly sations will clearly show an telling why he calls attenunfolding of this glorious tion to the type, "that the work, consumated in this purpose of God according to dispensation. Christ mani- election might stand, not of fested in these last times works, but of him that call-"was foreordained before eth."

the foundation of the world," Here we have a clear case Christ, our Substitute, suf-might stand." bondage of sin. When the we were born, before

fit, but for their benefit. Christian doctrine of election, it seems God's purpose "according to

hard for us to lose self God's divine plan was enough to grasp the divine

I Pet. 1:20, and God's dealing of individual election—Jacob with the children of men for chosen of God before he was four thousand years was not born to accomplish a certain to develop a plan, but to un-work, "That the purpose of fold one to our finite minds. God according to election fered for four thousand clear type before us it is very years to bring about the hard indeed to accept rightgrand and glorious liberty eousness as a free gift of that we enjoy, free from the God, fully purchased before plan is fully unfolded and could do good or evil in the great work is consumma- God's sight. It is so humilited, he prays, "O Father, ating to be compelled to drop glorify thou me with thine everything, even our good own self with the glory works and be justified by which I had with thee before Christ alone. If justified, if the world was." John 17:5. sanctified at all, it must be God was not experiment-done by God's own purpose, ing with men for his bene-according to election." Every stands With all the clear and defi-Jacob stood, "not of works, nite lessons leading up to the but of him that calleth."

election" reaches every man; must needs be circumcised: it is not now an individual and my covenant shall be in matter, but it is a consum-your flesh for an everlasting mated plan which we can ac-covenant. And the uncircept or reject. If we accept-cumcised man child whose the plan, we stand according flesh of his foreskin is not to election and not according circumcised, that soul shall to works. If we reject the be cut off from his people; plan we go down under the he hath broken my covenjust condemnation of an un-ant." Gen. 17:10-14. holy life, under the righteous No man had a chance sentence of an offended God become one of God's chilwhose pardoning mercy we dren unless he was born a

would not accept.

tion out from among the boy became a child, not by nations of the earth and appointment of his own, but made them his adopted chil-by God's appointment. It dren, before they knew good was a matter, not of works, or evil; only those who were not of him that willeth, but circumcised could stand of God that calleth. God's "This is my covenant, which call here reaches the specific ye shall keep, between me few, but now the call is to and you and thy seed after every man, both Jew and thee; Every man child Gentile, to one and all. God among you shall be circum-only used the Jews as a type cised. And ye shall circum- of his people, and we should cise the flesh of your fore-remember that though they skin; and it shal be a token were the elect of God they of the covenant betwixt me fell by unbelief. Only a and you. And he that is remnant of that elect people eight days old shall be cir-stand, and they stand by the cumcised among you, every election of grace. Rom. 11:5. man child in your genera- The Jews were elect as a tions, he that is born in the nation, only for the purpose house, or bought with money of unfolding the great plan of any stranger, which is not of election by grace. Though of thy seed. He that is born elect they were placed under in thy house, and he that is the necessity of obedience to bought with thy money, the ordinances and cere-

Jew or bought with a Jew's God called the jewish na-money. The little Jewish monies of the Mosaic law. his blood, to declare his The obedience was a matter righteousness for the remisof free volition on the part sion of sins that are past, of every son of Abraham, through the forebearance of The obeying or disobeying God; to declare, I say, at this did not make them children, time his righteousness: that but it did retain or forfeit he might be just, and the their relationship. So we, as justifer of him which bethe elect of God, are not lieveth in Jesus." Rom. 3: made so by our works, but 24-26.

we like old Israel, stand or our only plea. God's great fall, not upon the merit of plan culminates in Christ, our works, but by election; through a great mystery vet to withhold our obedi- "which was kept secret since ence places us with the un- the world began" is now

believing Jews.

nace, and ceremony of the for the obedience of faith." law, either directly or in-Rom. 16:25,26. directly, culminated in the wisdom of God."

hath set forth to be a principalities and powers in propitiation through faith in heavenly places might be

by God's unfolded plan, and Christ's righteousness is

made manifest by the scrip-Every sin offered under tures of the prophets, acthe law points to Christ, the cording to the commandsin offering for the whole ment of the everlasting God. Every type, ordin-made known to all nations "We speak God in a Christ and thus contributed mystery, even the hidden to the unfolding of the elec- wisdom, which God ordained tion of grace. The Jews, albefore the world unto our though the elect of God, were glory." I Cor. 2:7. "Unto under the necessity of mak-me . . . is this grace given. ing constant sin offerings, that I should preach . . . the and by reason of failure unsearchable riches of were all under sin, having Christ; and to make all men "come short of the glory of see what is the fellowship of the mystery, which from the We stand, "being justified beginning of the world hath freely by his grace through been hid in God, who created the redemption that is in all things by Jesus Christ: to Christ Jesus: whom God the intent that now unto the

known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "I am made a Eph. 3:8-11. minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: whom God would known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: who we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.' Col. 1:25-28.

This great mystery means Christ incarnate, means every man perfect in Christ Jesus. May we make "The Lord our Righteousness," and thus stand as God's own elect!

Temptations are like tramps. Treat them kindly, and they return bringing others with them. — The Way.

NEWS ITEMS

STEMLY CHAPEL, VA.

We, the Berean Congregation met in council on Saturday, April 3rd, with Bro. T. I. Bowman presiding. Hymn No. 336 was sung and prayer. Preparations were made for our lovefeast on May 15, the third Saturday in May.

It was decided to put electric lights in the church house. It was decided to send donations to District and General conferences. Bro. Roy Early was relieved as the Monitor agent and Sister Leota Good was elected for the work.

Not many members were present but I think each one had the good of the kingdom in view. Our Elder, J. D. Glick, has been absent during the winter months and was not at the council although we are glad that he was able to be present on Sunday. We will appreciate all who can come to our lovefeast. Brethren pray for our little congregation that we may have courage to press on.

Bettie Winegard, Port Republic, Va.

WAYNESBORO, PA.

We, the Waynesboro congregation, wish to announce that our lovefeast will be held on May 2nd, beginning with Sunday school at 9:30 a.m. and services following all day.

We also wish to extend an invitation to all who can to come and be with us at these services. Pray for our meeting that all may rejoice in it.

Ruby Sowers, Cor.

GENERAL MISSION BOARD

The members of the General Mission Board are requested to meet at the conference grounds on Saturday, May 29, at 10:00 a.m. May we have the presence of all members.

Melvin C. Roesch, Chairman.

CERES, CALIF.

The Pleasant Home congregation met for our spring lovefeast on Saturday, April 3, 1948.

The self-examination sermon was brought by Bro. Clyde Schultz at 7 p. m. from I Cor. 11:17-34, after which we had a short intermission.

The lovefeast followed with Bro. Wm. Bashore officiating.

There were twenty nine members surrounding the tables. Some of our members could not be present on account of illness, including our elder, Bro. M. S. Peters.

We had a very blessed and spiritual occasion. The scriptures used at these times were brought before us after prayer, and many good comments on them, pointing us forward to the time that we might have the blessed privilege of being present at the marriage supper of the Lamb, when Christ himself will come forth and gird himself and serve us. We were also reminded of the necessity of having on a wedding garment.

We were happy to have Sister Mina Andrews of Kansas City, Mo., with us.

Mrs. Bertha Little, Cor.

MIDWAY, IND.

The Midway congregation met in council March 20th with our elder, D. B. Hostetler, in charge. Bro. Vern Hostetler opened the meeting, reading and commenting on Psalms 42, and leading in prayer.

We had not yet chosen Sunday school and church officers for this year, so it was decided to continue through this year with all present officers. Bro. Paul Morphew was elected a trustee to fill a vacancy in that position. Three delegates were elected to represent us at our District meeting in April.

We plan to observe a Communion service here on the last Saturday in August, the 28th, with preaching services to begin at 2 p. m., and we would like for all who can see fit to do so, to plan to be with us in these services. There are only a few of us here, so we welcome and appreciate your presence at any of our services.

Paul B. Myers, Cor.

NEWBERG, OREGON

The Newberg Dunkard Brethren met in regular council March 27th, at 2 p. m. with our elder, E. L. Withers presiding. Hymn No. 451 was sung, then Elder Galen Harlacher read part of Matt. 6, and led in prayer.

The subject of getting an evangelist to hold meeting this fall was discussed. No definite decision was made at this time.

It was decided to have our spring lovefeast which was held April 11th, with 16 surrounding the Lord's tables. Several could not attend

on account of sickness. We were Circlevlile, W. Va., and in pioneer glad for the three brethren from feast with us. Elder E. W. Pratt of taking up a homestead. His mother Wenatchee, officiated at the feast. Elder Galen Harlacher gave the examination sermon. May we ever he married the second time. Wilremember what our Lord has done for us and follow His teachings faithfully so that some day we may enjoy that feast in Paradise with Him.

> Mollie Harlacher, Cor., 315 W. Sherman St.

IN MEMORIAM

In loving memory of dear wife and mother, Mrs. Ida Throne, who passed away four years ago, April 18, 1944.

Deep in our hearts lies a picture,

Of a loved one laid to rest; In memories frame we shall keep her,

Because she was one of the best. H. A. Throne.

Mr. and Mrs. L. H. Martin.

OBITUARIES

WILLIAM THOMAS LAM

Son of N. W. and Susan Wimer Lam, was born in Kansas, Dec. 16, 1869. He passed peacefully away at his home in Bridgewater, Va., March 1, 1948, aged 78 years, two months and 15 days. He had been in ill health for a number of years, gradually growing weaker until the end.

His parents were born near

days between 1865 and 1870 they Wenatchee who came to enjoy the moved in covered wagon to Kansas passed away in Kansas, and father returned to W. Va., where liam was the youngest child of his first marriage. He had three sisters all of whom preceded him in death.

He is survived by three halfsisters: Mrs. Almeda Hawse, Fla., Mrs. Sadie Bixler, Arlington, Va., Mrs. Mary Danner, Ill., and one half-brother, Cleveland Lam, also of Ill.

William was a man of strong convictions, a great Bible reader and always stood for the Gospel. He was baptized into the Dunkard Brethren church, August 24, 1941, by Elder B. F. Lebo, of Carlisle, Pa.

He, like his father, was married. His first wife was Carrie Simmons of Franklin, W. Va. She passed away in 1901, leaving him with four small children, two them passed away shortly after his wife, and the third a son, Henry, about two years ago, one daughter survives.

On October 8, 1905, he married for his second wife, Josie Foley Augusta county, Va., who survives with his daughter, Mabel Ekas, of Franklin, W. Va., a granddaughter, Ellen Angstadt, of Harrisburg, Pa., also a foster son, Bernard Flick, of Tipp City, Ohio.

Funeral services were conducted March 5th, at Weavers Mennonite church, by B. F. Lebo, Church of The Brethren, Carlisle, Pa., Arthur Rice, Frederick, Md., and Bishop S. S. Rhodes. Burial was in Weavers cemetery.

Leota Good.

WILLIAM I. CARSON

William I. Carson, 74, of Colchester, Ill., died at 6:30 Wednesday evening, Feb. 25, 1948, at the Phelps hospital, following a two-day illness of pneumonia. Mr. Carson was totally blind for several years, but could make his way about town remarkably well.

The deceased was a retired piano

tuner.

He was born Jan. 8, 1874 in Schuyler county, Ill., but made his home in Colchester, Ill., for a number of years. He was never married.

He was a member of the Church

of The Brethren.

Surviving are a sister, Mrs. Elizabeth Stookey of Olympia, Wash., and several nieces and nephews.

Funeral services were held Friday, Feb. 27th, at 2 p. m. at Colchester Baptist church by the writer. En-the tombment in Oakwood Macomb, Ill.

> Elder H. R. Dickey, P. O. Box 23, Deer Creek, Ill.

FOREIGN RELIEF

Various Relief Agencies regularly issue bulletins in America: Today we want order to describe the work to write to the people and results in various places America and thank them for and also to inform their all the good things they have donors as to what is needed been sending us in Germany most and where. It is well and beyond the sea to occasionaly print some of the last months. these bulletins for the readers of the Bible Monitor, dren in my kindergarten to especially those of the Men-to write a thanks-givingnonite Central Committee. letter, this proposal was ac-

unrest and political upheavels over the world it appears that the only way to influence down-trodden people, of the ways of right and christian principles, is through the necessities The pages life or war. history have proven that war never did settle anything, but rather only adds to the difficulties of both So, may we help those who are trying to feed, clothe, and teach these people and possibly the influence, on the children at least, will have good results.

The following are some of items from "Women's Activities Letter" as brought to our attention by Elder L. B. Flohr.—Edi-

tor.

Letter from a Protestant Kindergarten in Germany:

"Dear Christians

"When I invited the chil-With the present state of cepted with low cheers, and

the bigger ones who are now go to our kindergarten in the sitting with me at the table morning as well as in the are bursting with pride that afternoon, where we play, a letter from our kinder-sing, paint, do gymnastics, garten is to go on the long take a walk, listen to stories. voyage over sea. They can- and do many things. Our not write yet by themselves, Aunty tells us also it is true, since they do not about our Lord, go to school yet, but they Christ. All the fine stories want to tell me exactly what about His life on earth, you I am to write.

ready that you are Chris- His glory. tians who are often sending "There is still something

something about us and cookies for Christmas. what we are doing with your "We thank you for all the fine good things here in our good nourishing food.

know. We love to listen to "Aunt Hella told us al-them and to sing hymns to

many well loaded ships for wonderful in our kinder-relief to Germany, when we garten we must tell you were allowed to fetch the about. Every day something bags, cans and bottles from good is cooked or baked for the storehouse for the first us. Now we need no longer time in our big hand-barrow. take a slice of bread with us We told our parents at home for our lunch, because you at once that you are willing sent us such a lot of food to help us, although we were from America. Every day your enemies for many years at 1:00 we sit down at our during the war and also that tables, joyfully look forward the Christians all over the to our lunch. Sometimes we world are now wishing to get a pap of ground grain understand and to aid one with milk and sugar, someanother. You do not only times a pea soup with meat tell us about helping, but you are actually helping us since big rolls, and we have milk ever so long. We all thank with them. We even had you very heartily. raisin cake and peach cake "But now we must tell you and were able to bake

kindergarten. We are sixty parents are so very glad that children, both boys and girls, they must no longer give us aged from about $2\frac{1}{2}$ -6. We bread for lunch, for there is

even say that we don't act have only the clothes that so awfully hungry any long-they received years ago, er, since we have the American food in our kindergar-years ago." We cannot even ten. It has been found out imagine the condition of that we increased in weight clothing worn that long a little bit. We must add without a change or replacethat we are especially happy ment nor can we imagine

to get some sugar.

reaches you safely beyond face life in this condition to the sea so that you get to seek for relatives who are ways a holiday when we can world. fetch bags, cans, etc., again Let us try to envision this from the store-house in our group filing into line to rebig hand-barrow. Then we ceive their papers of release, have to draw and push the ranging in ages from mere car with all our force, since boys to middle-aged men in it is so heavy loaded. Give tattered clothing, with pale, also the children in your emanciated bodies—six hunkindergarten kind greetings dred a day streaming into from us, please."

Need For Men's Clothing

Wedel, of Aberdeen, Idaho, ing, but only a small part of tells of his experience in them can actually be given dealing with prisoners of any clothing as supplies are war as they pour into Ger-altogether too inadequate. many on being released from "Out of the six hundred who prison. He said, "Many of come daily, only one hundred the men come with only a who are altogether hometowel wrapped around their less can be given any clothbodies and their feet wrap-ing. Then this donation, ped in burlap or old rags. whatever it is, is registered

a great shortage of food now Only twenty per cent have all over Germany. They any shoes. Many of the men how men must feel on being "We hope that our letter released and turned out to know that the children in somewhere in Germany, or our kindegarten are very to go out to try to find an grateful to you. There is alexistance in a cold, strange

the camp. The relief workers are moved with compassion. They would like to A relief worker, Delmar give each the needed clothon their official papers and again or the other gar-

almost at every turn."

hearts and many respond with new hope and appreciation. Some will take great those men who are in such pains to get next to the in-dividual who gave the kind-doubt, our stocks of men's ly touch and thank him pro-fusely for the little recogni-creased at the clothing cention that did so much to lift ters and more could be sent their morale and rekindle overseas. Thus a greater hope in their hearts which number of these men could

been given a good pair of opportunity is before us. shoes or a pair of trousers and shirt, a coat or some other warm garment? Can Can Be Used For Relief we imagine how he feels A suggestion has come to doorway out into the world, of woolen socks whose heels

stating just what they re-ments he received as though ceived. This record is given he had a treasure of pricewherever they go as their less value, something he had papers must be presented not possessed for years, and lmost at every turn." to know that they were When a group of individ-given to him, by a kindly uals in such large numbers man, one who could smile need to be met and ushered into his face and even stoop through a procedure of re- to give him a warm handlease, very little can be done shake, a touch of love and for them in a personal way. sympathy, unknown to him Yet, they are human and de-through his prison experisire affection, a personal ence, something his heart touch, a smile or a hand-had often yearned to receive. shake. Mr. Wedel said, He longs for human treat-"When they get this bit of ment, understanding, symhuman touch, it melts their pathy, kindness, and love.

have so long been hungry for a bit of kindness and love."

Can we visualize the joy a message of love through the gifts brought, "In the Name of Christ."

The day of

Shanks of Woolen Socks

when he leaves through the the office here that shanks looking at the shoes again and toes are worn out, but

a much appreciated gift in devastated areas Europe. We are passing this on to our contributors asking that you cut off the worn parts and match the tops, put them together in pairs, pin or fasten them together in some convenitent way and include them with your shipments of clothing to be sent the clothing centers. Those shanks could be worn as wristlets or slipped over the feet of children to serve as bed socks or any other way that the folks over there would like to use them. will, no doubt, be another way in which we may bring warmth and cheer to those in need.

The Task That is Given to You

To each one is given a marble to care for the wall;

A stone that is needed to heighten the beauty of all;

And only his soul has the magic to give it grace;

And only his hands have the cunning to put it in place.

Yes, the task that is given to each one, no other can do;

So the errand is waiting; it has waited through ages for you.

And now you appear; and the hushed ones are turning their gaze,

the uppers good, would make a much appreciated gift in the chamber of days.

-Edwin Markham.

Cutting Room Supplies

The supervisors at the cutting rooms are now in position to supply a good assortment of cut garments to sewing circles and others. They specialize in furnishing such clothing that is needed on the relief fields, as well as mission fields. We encourage our sewing circle sisters to cooperate closely with them and thus whenever feasable secure materials ready cut at wholesale prices. Order directly from the cutting rooms at the addresses given below:

Mrs. John J. Hershberger,

Kalona, Iowa.

Mrs. J. S. Schultz, Bluff-

ton, Ohio.

Miss Erma Hershey, Paradise Cutting Room, R. R. 1, Gordonville, Pa.

Miss Alice Snider, R. R. 1, Waterloo, Ontario, Canada.

Miss Anna Beiler, Stuarts Draft, Virginia.

it has "When the head is stored with knowledge, and the heart with the love of truth, the human voice is one of the great means by which turning God makes known the saving virtue of His Word."—Eli John Kline.

WHOM SHALL THE CHRISTIAN FEAR?

A Discussion on Fear From Luke 12:4, 5, 7, 32

Beulah M. Fritz

originally written in Greek. The word "fear" was ex-Pharisees, which is hypocpressed by several different risy." The same thought is words, each word having a found in Matt. 16:6, 12. This different meaning according thought is in direct connecas it was used in its par-tion, the perfect harmony ticular place.

words "Afraid and Fear" telling the disciples not to be are exactly the same in their afraid of those who can demeaning all six times used. stroy the fleshly body. Their meaning being the (Those who wanted to denatural, physical fear, (to be stroy it were the Pharisees.) afraid). And none of these For after a righteous man is

ing reverence.

ciples when not to be afraid. of the Pharisees, because be-And when to be afraid. The lief in their teaching would verses under consideration destroy the soul. In plain read, verse 4-5, "Be not words, I understand these afraid of them that kill the verses to mean, Don't be body, and after that have no afraid of the adversary of more that they can do. But your body, but be afraid of I will forewarn you whom the adversary of your soul. ye shall fear: Fear him, When the disciples would which after he hath killed see the opposition and perhath power to cast into hell; secution from the Pharisees yea, I say unto you, fear (and it was soon to follow),

therefore: ye are of more value than many sparrows," and verse 32, "Fear not. little flock; for it is your Father's good pleasure to give you the kingdom."

It is stated in the first verse of this chapter, the object to be afraid of at this Our New Testament was particular time. It reads: "Beware of the leaven of the with the preceeding chapter. In Luke 12:4, 5, 7, 32, the Luke 11:37-54. The Lord is

are the Greek word mean-dead, his soul is safe with God. Next Christ told them Jesus is telling the dis- to be afraid of the teaching

him." Verse 7, "Fear not they might in an unguarded

moment decide that to agree shall never see death." with them would cause an Now a little about the end of their sufferings, and downward road. Ezek. 18: not consider that it would 4, "The soul that sinneth it be the loss of their soul. shall die." Adam and Eve But to be forewarned is to were told not to eat the forbe forearmed. I once saw a bidden fruit lest they die. sister leave the church to Gen. 3:8-10. Adam lied and avoid discord with an ungod-was afraid of God. When ly husband. Such things are are men afraid of God? sad.

leads up? And who leads better for Adam and Eve to down? The Lord's invita-have been afraid of the tions and leadings are al-|serpent, also for children to ways upward. The destina- be afraid of sin? tion being heaven. Satan's The verses of my subject invitations and leadings are are not asking the disciples always downward. The desto be afraid of God. For Lord's will that none should are redeemed, we are perish. II Pet. 3:9, "Not longer afraid of God.

turn yourselves, and live ye." mind.
"Have I any pleasure at all Isa. 8:12-13, Let the Lord

When are children afraid of Now let us think. Who father? Had it not been far

tination being Hell. God has they were already serving given the invitation. Isa. Christ through love. And 55. "Come ye." It is the love is above fear. After we willing that any should per-proof, go to the epistles of ish but that all should come John (the books of love), I to repentance." Rom. 2:4, John 4:18, "There is no fear "The goodness of God lead-in love; but perfect love eth thee to repentance." | casteth out fear; because The Lord's invitation is to fear hath torment. He that live Ezek. 18:32, 23, "I have feareth is not made perfect no pleasure in the death of in love." Fear would trouble him that dieth ... wherefore and worry the disciples'

that the wicked should die." be your fear and your dread. Ezek. 33:11, "Turn ye from Reading the connecting your evil ways for why will verses shows it to mean, let ye die." And John 8:51, "If the Lord be everything to a man keep my sayings, he you. Tell him how the world troubles you. And he will disown or retain him?" The take the fears and dread answer is "disown." from your heart. And in its Lord never asks any one who place give you comfort and is on the narrow way, peace. Isn't it wonderful? leaves it, neither does

know righteousness . . . fear Lord's enemy, Satan, begs, not reproach of men ... I am pulls, coaxes and entices,

that the Christian may have road. And a successful closing of life. someone goes. Matt. 10:22, "He that en- There are many scriptures dureth unto the end shall be in the Bible telling the saved." Acts 20:24, "None human race to "Fear God." of these things move me, The Greek word in those

to the thoughts contained in honor from your children? the church in actuality. But lieve his teachings so fully, the church asks, "Shall we that nothing can induce us

he Isa. 51:7, 12, "Ye that cast anyone off. But the thy comfort."

The purpose of the adslip from the safe road to monition of Luke 12:5, is his broad and dangerous occasionally

neither count I my life dear places mean—respect, honor, unto myself, so that I might awe. If we would read those, finish my course with joy." honor God, we would under-Christians have a warfare. stand better. The Bible tells It is against evil. Pro. 4:15. children to honor their Avoid it, pass not by it, turn father and mother, and it from it, and pass away. tells older folks to honor There are still more sides God. When do you get these verses, or in verses Is it when you threaten which are in some way them? And when they obey similar. So turn to II Pet. because they are afraid of 2:4, "God spared not the you? No. You are honorangels that sinned, but cast ed when they show before them down to hell." They their associates that you are were already sinners. They their ideal, and when they were on the broad road of stand up strong for the Satan. It is like when a cor-teachings you have given rupt sinner asks to have his them. That is the way name taken from the church Christians are to "fear" record. He is already out of (honor) God. We are to beto disregard them. In obedience we will be very happy. Because we love to please the One who first loved us.

Dallas Center, Iowa.

THE MASTER'S QUESTION

Have ye looked for my sheep in the desert,

For those who have missed the way?

Have you been in the wild, waste places,

Where the lost and wandering stray?

Have ye trodden the lonely highway,

The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb?
And taught to the little lost one
The sound of the Shepherd's
name?

Have ye searched for the poor and needy

With no clothing, no home, no bread?

The Son of man was among them— He had nowhere to lay His head.

Have ye carried the living water

To the parched and thirsty soul?

Have you said to the sick and

wounded,

"Christ Jesus make thee whole?"

Have ye told my fainting children
Of the strength of the Father's
hand?

Have ye guided the tottering footsteps

To the shore of the Golden Land.

Have ye stood by the sad and weary To soothe the pillow of death, To comfort the sorrow-stricken, And strengthen the feeble faith?"

And have ye felt, when the glory
Has streamed through the open

door,

And flitted across the shadows, That there I have been before?

Have ye wept with the broken hearted

In their agony of woe? Ye might hear Me whispering beside you

"'Tis the pathway I often go!"
—Author unknown.
Sel. by Josie Kintner.

THE CLOCK OF LIFE

The clock of life is wound but once
And no man has the power
To tell just when the hands will
stop

At late or early hour.

To lose one's wealth is sad indeed,
To lose one's health is more;
To lose one's soul is such a loss
As no man can restore.

The present only is our own
Live, love, toil with a will
Place no faith in tomorrow—for
The clock may then be still.
Sel. by Emma Eby.

If you have a friend worth loving Love him; yes, and let him know That you love him, ere live's evening

Why should good words never be

Of a friend—till he is dead?

—J. H. Brown.

Vol. XXVI

May 15, 1948

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FELLOWSHIP

ship the members of the congregation worship and work together as a local congation. A number of congregations of similar faith and brethren, by the name of our practice thus form a particu- Lord Jesus Christ, that ye lar denomination.

The Dunkard Brethren that there be no church always has labored to among you; but that ye be work and worship together perfectly joined together in as a brotherhood regardless the same mind and in the of congregational, state, or same judgment." I Cor. 1: national boundaries. Each 10. Another place tells us congregation, regardless of to walk by the same rule. location or nationality is "If ye continue in the History shows that in sectionlaisms, and the like.

They gather regularly in District and General confer-In Congregational Fellow-ences to worship and fellowship together and to unify any differences of opinion or practices that exist.

> "Now I beseech all speak the same thing, and divisions

governed by the same rules faith grounded and settled, and attempts to live out and be not moved away from the teachings of the Bible the hope of the gospel, which with the same methods, ye have heard, and which all was preached to every creaages, the church has pros-ture which is under heaven; pered most when they all en-whereof I Paul am made a deavored to live by the same mniister; who now rejoice in rule, without nationalisms, my sufferings for you, and racialisms, fill up that which is behind of the afflictions of Christ in

my flesh for his body's sake, brethren in one nation to feed which is the church." 1 Col. the poor brethren of an-1:23-24.

church, its members form Brethren, those of like prec-His body, and all look for- lous faith, and the comman ward to becoming part of faith. Just the meeting His Bride at His second brethren often gave Paul recoming. With these facts in newed courage in his trials. mind all members should have the same faith and tend these services, let us practice, for all enjoy simi-pray for their success liar Christian Fellowship especially for the and all should have a simi- of the Holy Spirit. "So we, lar aim in life, namely, to being many, are one body in build one another up in that Christ, and every one memmost Holy Faith and to save bers one of another." Rom. other souls.

The joys and benefits of Christian fellowship, worship and conversation together is appreciated only by those who have experienced it. It is with this joy, in Christ Jesus in mind, that Reprinted by Permission of Brethwe look forward to our District and General Conferservices. We cannot always the Greek: for the spiritual feasts but welthat call upon him. For should try to arrange things whosoever shall call upon the so as to attend whenever name of the Lord shall possible.

Already back in the Apostolic Church we read that election and of free they traveled all over the are by no means at war with brotherhood, strengthening each other. the brethren and even agency and election go hand gathering offerings from in hand. It is not of him

other nation. How often we Christ is the head of the find such expressions

Whenever we cannot guidance 12:5.

THE LORD OUR RIGHTEOUSNESS

CHAPTER VIII

ren Publishing House, Elgin, Ill.)

"For there is no and our lovefeast ence between the Jews and all arrange to be at these Lord over all is rich unto all saved." Rom. 10:12-12.

The Bible doctrines Free moral be no election, and there can of the sheepfold, the church, be no election if the individ- the household of the elect, ual refuses to will, else there and cries, "I am the door: by could be no free moral me if any man enter in, he

agency.

In every saved child of God the doctrine of election not those who are elect, but and of free moral agency are any man who will may enboth personified. It matters ter in and become one of the not how much we will, nor elect—he "shall be saved." how much we work, there can be no salvation until we one the free gift resign all to Christ. "Then upon all men unto justificait is not of him that willeth, tion of life." The free gift nor of him that runneth, but came not upon the elect few, Rom. 9:16.

lost and ruined world, "Ho, offer. every one that thirsteth, It is not God's will that buy wine and milk without the offer and through Isa. 55:1.

man thirst, let him come though God did beseech you unto me, and drink." John by us: we pray you in

that willeth, else there would Christ stands at the door shall be saved." John 10:9.

"If any man enter in,"-

"By the righteousness of of God that showeth mercy." but upon all men unto justification of life. There can be no resigna-righteousness, holiness, justion to Christ if we do not tification, and life are offerwill to resign; hence, "Who-ed free—an immortal gift soever will, let him take the to every man, they cannot water of life freely." Rev. be enjoyed until we accept 22:17. There is an elect the gift. God will not force household, a city of refuge, it upon us, but he purchased and Christ our Savior is it by the death of his Son, standing in the door, even at and holds it out to all who the gate, and crying to all the will accept his gracious

come ye to the waters, and any man should be lost, for he that hath no money; come he has offered free salvation ye, buy, and eat; yea, come, to every man. He holds out money and without price." servants pleads with men to accept life. "We are Christ cries to all, "If any bassadors for Christ, as 7:37. Christ's stead, be ye recon-

BIBLE MONITOR 4:9

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ciled to God." II Cor. 5:20. "We then, as workers toalso that ye receive not the ness, but by his judgments, Cor. 6:1.

ance." Rom. us, in that, while we were yet accept Christ, to come to sinners, Christ died for us." God. II Cor. 5:11. "For we 5:8. "In this manifested the love of God Vengeance belongeth unto toward us, because that God me, I will recompense, saith sent his only begotten Son the Lord. And again, The into the world, that we might Lord shall judge his people. live through him." I John It is a fearful thing to fall

"Christ died for the ungodly" (Rom. 5:6), and who will accept him washed in his blood. ransom is paid and the sinner's liberty is fully purchased, is he will only accept it. God is "not willing that any shuold perish, but that all should come to repentance." II Pet. 3:9. God will not compel any one to accept the gift of life, yet it is his will that every man be saved. If any man is lost, it will be because he will not be saved. for every provision is made, God is reconciled and the sinner invited to accept his free gift.

God would arouse us, not gether with him, beseech you only by his love and goodgrace of God in vain." II for he tells us to "remember Lot's wife" (Luke 17:32)— God would move upon us to think of the angels that by his love to accept his free sinned, of Sodom and Gogift, for "the goodness of morrah, and of Balaam. God leadeth thee to repent-"Knowing therefore the ter-"God ror of the Lord, we persuade commendeth his love toward men" to leave their sins, to was know him that hath

God." Heb. 10:30, 31.

moved by his love and mercy perish, but have eternal or by his fear to receive the life." John 3:14,15. Whofree gift of righteousness, soever will—that is, any God will justly let go down man who believeth-may to reap the due reward of his have eternal life, if he will own works. "Because I have only accept the blessed called, and ye refused; I Savior. Christ stands at the have stretched out my hand, door of the household of the and no man regarded; but elect and invites every man ve have set at nought all my to come in and be saved. Oh counsel, and would none of that all might come! Not my reproof; I also will laugh one need be left behind. at your clamity; I will mock Any man becomes a memwhen your fear cometh; ber of the household of the when your fear cometh as elect by faith, repentance desolation, and your destruc- and baptism. It takes just tion cometh as a whirlwind; as much to bring the moral when distress and anguish man into Christ as it does cometh upon you. Then shall the vilest sinner. All who they call upon me, but I will are saved in Christ stand not answer; they shall seek holy as God, Christ being me early, but they shall not their righteousness. find me: for that they hated works they are very imperknowledge, and did not fect, but must grow in grace choose the fear of the Lord: and in Christian manhood. they would none of my "As many of you as have counsel: they despised all been baptized into Christ my reproof. Therefore shall have put on Christ." Gal. 3: they eat of the fruit of their 27. Baptism, being the last own way, and be filled with act on the part of the in-1:24-31.

moved by mercy or fear. tism. "As Moses lifted up the Every man can come into

into the hands of the living even so must the Son of man be lifted up: that whosoever Every man who will not be believeth in him should not

their own devices." Prov. dividual in accepting Christ, is used by a figure of speech God's judgments will be for the whole process of terrible to all who will not be faith, repentance and bap-

serpent in the wilderness, Christ and be safely housed

in the elect household if he the passages where these only will.

WINE AS USED IN THE BIBLE

W. E. Bashor

This subject is a much discussed, and much misunderstood subject. The question is, does the Bible sanction moderate drinking? Did Christ and the apostles have them all." Here is a fermented wine at the communion?

ers mind that we have what distinct reference is made to is known as the historical them after being made into and the present meaning of intoxicating drinks, their words. That is, a word in the use in that form is invariancient use and a word in able condemned and present day use, could have nounced by the prophets and altogether different mean-writers of the Bible. ing.

cording to the authorities, thirteen differ-and especially from ent words used. Nine in the sacred rites of the passover, four in the Greek, all of their ministration in which are rendered by the temple. European translators, as Wine or strong drink, al-the ages have taught that though all solid substances, but which drink intoxicating wine may be turned into intoxi- His ordinary everday drink, cants by human ingenuity. because the wine as used in When however, we examine the Bible was intoxicating.

words are used, we find the sacred writers speak, in the most numerous cases. them, not as intoxicants, but as food, which was their ordinary form of use. For example, Isaiah, 65:8, "Thus saith the Lord, as the new wine is found in the cluster. and one saith, Destroy it not; for a blessing is in so will I do for my servants' sake, that I may not destroy statement that we can that the wine here referred Let me bring to the read-to is still on the vine. Where use of fermented wine was In the Bible there are ac-forbidden in the religious best of ordinances of the temple, Hebrew and Chaldee, and and from all priests during

> Many church leaders down formerly were our Lord and Saviour

But the eyes of the theo- Professor Jebbs says, gentaught oinos always meant fermented state. intoxicating wine; but Sir There is plenty of proof Richard Jebb, professor of that in all ages, in grape Greek at Cambridge Univer- growing countries wine that sity said that "Oinos is a is intoxicating, and also general term, and might in-grape-juice preserved in an clude all kinds of beverages." unfermented state, and not This is very interesting in-intoxicating, and both have deed to those of us who have been called wine. So in readalways believed and contend-ing in the Bible when we

says in regard to the use of important, for a correct inthe word wine. Anacreon, terpretation of the holy who wrote some five hun-scriptures. dred years, B. C.: "Only S. Robinson, Missionary at period, we see that the juice substantial part of the in the grapes was called people's food from August to wine. And all sane persons December. Bread and know that the juice of the grapes are substantially the grapes are not intoxicating. Food of the people. The fruit Nothing is clearer to those of the vine is preserved in who have given this subject substance as thick as honey, a thorough study, that the and called dibs." Hebrew word yain, and the Pliny, who lived in the

logians of today are open eral words in those days and enough to see that they were used sometimes to describe: wrong in their conclusions. the fruit on the vine, the Dr. Kynaston, professor of juice in the grapes, after the Greek at Durham Univer- juice had been extracted. sity, says: "We cannot prove when it was made into prefrom the words in the Bible serves, when it was processthat our Lord did or did not ed to remain in an unferdrink intoxicating wine." mented state, also to desig-The church leaders have also nate wine when it was in a

ed for total abstinance.

Let us see what history us keep this in mind for it is

males tread the grapes, set-Damascus, when writing on ting forth the oinos the food of the country says, (wine)." Here at this early "The fruit of the vine is a

Greek word oinos, were as apostolic age, says: "The

has wine for its basis; it is syrup with bread. Here we called adynamon, that is have that ancient without strength, and is still used today that Isaiah made in the following man-referred to, 55:1 where he ner; twenty sextarii of white says, "Come, buy wine and must are boiled down with milk without money and half that quantity of water without price. These facts until the amount of the throw light on the subject of water is lost by evaporation. wine, as used in the Bible This beverage is given to that every Christian should invalids (stomach wine that consider very seriously. For Timothy was advised to take there is much false teaching a little of) of whom it is ap-that is very detrimental, and prehended that wine fer-which does the word of God jurious." Book 15; Ch. 19.

of the British Empire, said presented on the subject we in a speech at London, "I can see that we should be know of no authority for very careful in determining limiting the use of the word the meaning of the word wine to fermented wine."

So by a study of history writers. we see that the juice of the grape has been preserved in unfermented state, in some countries for 3.000 years, and has been called wine. In the Bible it is called. sometimes new and sometimes sweet wine.

A missionary who labored in Syria, said that the natives there preserve their grape juice, and it was thick and very sweet and was a common food in the villages of Syria. He said that they drink it mixed with milk, give our minister and elders \$25.00

first of the artificial wines much like we use golden may prove in-a very great injustice on the subject of wine.

Dr. H. Adler, Chief Rabbi Therefore from the facts wine as used by the holy

Ceres, Calif.

NEWS ITEMS

GOSHEN, IND.

Our council meeting opened by singing song No. 477. Bro. George Replogle read Thess. 5 and led in prayer. Bro. Gunderman took charge of the meeting.

One letter was received. unfinished business was taken care of and finished. It was decided to each, out of the mission fund of and 14th. Although the weather the Goshen congregation.

Some special visiting had been done to some few members, some reports were not too encouraging, we pray they may reconsider and members of the Dunkard Brethren consecrate themselves to God.

A query was sent to District us May 23, 1948. meeting, and delegates were appointed.

Our revival will be held in October by Bro. Dale Jamison Quinter, Kansas, the Lord willing.

An offering was taken amounting to \$8.99.

Prayer by Bro. John Wallace. The Doxology was sung thus ending another business session for the Lord. Sarah Yontz, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular council Monday evening, March 29th, at 7:30. Song No. 696 was sung after which Elder J. H. Myers read Isaiah 34:1-6, and led in prayer. Song No. 264 was sung after which Elder J. L. Myers took charge. Two members were received by letter. Howard Myers was elected as superintendent of the York Sunday school to fill vacancy. We decided to have services alternately at the Shrewsbury and York houses. Arrangements were made for lovefeast, which is to be May 23, all day meeting. Arrangements were made for District Meeting. Delegaes: J. L. Myers, J. H. Myers, C. M. Stump. Alternates: Frank Miller, D. K. Marks, Howard Myers.

Prayer by C. M. Stump, closing song, "Nearer My God To Thee."

We had the pleasure of entertaining the District Meeting April 13th

was very inclement, we had a good meeting, for which we thank our Heavenly Father.

A general invitation is given to all church to come and commune with

We ask an interest in the prayers of the faithful, that we might be faithful till death.

C. M. Stump, Cor.

REVISED MAILING LIST

The revised mailing list has been completed and all address changes and subscription renewals received by April 15th should be included on your address label. Please notify me at once of any mistakes changes still not on your address label.—Editor.

SPECIAL NOTICE

Members of Standing Committee are hereby reminded that Standing Committee of 1947 decided to change the time of its first meeting to 2:00 p. m. on Saturday before Conference Sunday from that time until changed by the Body. Accordingly, Standing Committee will convene at 2:00 p. m. Saturday, May 29, 1948. All Elders are urged to be present.

> Ord L. Strayer. Writing Clerk, Standing Committee.

CONFERENCE FINAL Rhodes Grove, Pa.

Response for accommodasplendid. tions has been Please don't wait until Sun-30th. make May to What is left reservations. may not be satisfactory.

As to routes, bus lines, etc., following: the note Pennsylvania Department of Highways has advised, upon request, that there will on the not be any detours routes leading to Conference grounds, and that the contemplated improvement on Route 11 will not be under way prior to time fo Conference.

All comers will turn at Kauffman's Route 11, Station road and proceed short distance to Conference

grounds.

Buses of the "Blue Ridge" lines travel on Route 11 between Chambersburg, Pa., and Hagerstown, Md. Upon request, bus will stop Kauffman's Station road.

Those coming by train Pa., Chambersburg, or Hagerstown, Md., take bus road.

between Chambersburg, Pa., appreciate knowing

and Greencastle, Pa., will turn off Route 11 at Kauffroad. man's Station Rhodes Grove.

Route 30 leads into Chambersburg, Pa., Route 40 into Hagerstown, Md., and Route 16 into Greencastle, Pa.

Those coming by way Super Highway will the leave the highway at Breezewood, then on Route 30, to

Chambersburg.

The management of conference grounds will furnish sheets, pillow cases, and bedding. You may bring your

own if you wish.

On request, they have consented to furnish special diet for those requiring such: as gluten bread, saccharin, eggs, meat, cheese in case of diabetics.

children Boarding for under two years will be free. while half price will be charged for meals of children from two to six years. Rates (as in former Monitor): For regular lodgers, per person, per day, broken down this is: lodging to 50 cents, breakfast 30 cents, dinner 60 cents, supper 60 For casual boarders: cents. on Route 11 to Conference breakfast 35 cents, dinner 65 cents, supper 65 cents.

Those travelling by "auto" The management would

many house trailers to provide for. Would you write me, if you need accommodations?

> Ray S. Shank, 216 W. Marble St., Mechanicsburg, Pa. Chairman, committee.

PROGRAM FOR **GENERAL CONFERENCE** DUNKARD BRETHREN CHURCH, 1948

Preaching Program Beginning Saturday Afternoon, May 29

SATURDAY AFTERNOON-

Vern Hostetler, Ohio. Sub. to be supplied.

Hayes Reed, Virginia. Sub. to be supplied.

SATURDAY NIGHT-

L. B. Flohr, Virginia. Divine Love of God.

SUNDAY FORENOON-

Sunday School, Josh. 21:1-33, Children, A Lawyer's Question. Luke 10:25-37.

J. D. Brown, Montana, Presenting Our Bodies a Living Sacrifice. Rom. 12:1.

SUNDAY AFTERNOON-

Lawrence Kreider, Ohio, The Divinity of Christ.

George Replogle, Indiana, Following Christ, Jno. 21:22.

SUNDAY NIGHT-

J. P. Robbins, Ohio, A Transformation by the Renewing of the Mind. Rom. 12:2.

MONDAY FORENOON-

Jesus, Col. 2:6.

Ammon Keller, Penna., A Christian or a Church Member-

MONDAY AFTERNOON-

James Keggerreis, Penn., Recon-

Dale Jamison, Kansas, Sub. to be supplied.

MONDAY NIGHT-

O. L. Strayer, Virginia, The Church effective.

O. T. Jamisn, Kansas, Speaking Sound Doctrine, Titus 2:1.

TUESDAY FORENOON-

David Ebling, Penna., Sub. to be supplied.

Millard Haldeman, Kansas, The Cost of Man's Redemption.

TUESDAY AFTERNOON-

Henry Besse, Ohio, The Christian Hope.

Donald Ecker, Penna., Sub to be supplied.

TUESDAY NIGHT-

Ray Shank, Penna., Christian Growth.

UNFINISHED BUSINESS

Report of Baptismal Certificate Committee

We, your committee appointed by 1947 General Conference to submit a form of Baptismal Certificates in answer to , Query No. 4, page 20, of 1944 General Conference minutes, beg to submit the following:

A. The following list of fundamental principles and doctrines of the church, prefixing the certificate and of the same width paper.

The Dunkard Brethren Church believes and practices the New Paul Myers, Ohio, Walking With Testament and from it draws the following fundamental principles.

- 1. Faith. Eph. 2:8, I Jno. 5:4.
- 2. Repentance. Acts 2:38, Rev. 3:3, I Thess. 1:9.
- 3. Baptism-Commanded by Christ. Matt. 28:19-20.

For the Remission of Sins. Acts 2:37-38.

Requires going down into the water. Acts 8:36-39, Jno. 3:3-7. Bible reading. A threefold action. Matt. 28:19.

4. Daily prayer to God through Christ. Jno. 14:13-14.

Adoration and Praise.

6:1-3.

We may be alive unto God. Rom. 6:8-12.

We may have power for service. Psa. 68:35.

The New Testament teaches. Against going to law. I Cor. 6:4-7.

The better way. Matt. 5:43-45, Matt. 18:15-22.

Against oaths, which are positively forbidden in the New Testament. Matt. 5:33-37, Jas. 5:12.

Against secret societies. II Cor. 6:14-18.

Non-conformity to the worlds sinful customs and foolish fashions. Rom. 12:1-2, I Jno. 2: 15-17, I Tim. 2:9-10, I Pet. 3:3. To abstain from strong drink and the use of tobacco. II Cor. 7:1, II Tim. 2:20-26.

Christian women should wear a Prayer Veil in times of Praying or Prophesying. I Cor. 11:1-15.

CERTIFICATE OF BAPTISM

This is To Certify, That.....

by Christian baptism at my hands in the bounds of the..... Congregation, this the..... day of A. D.Officiating Minister.

RECOMMENDATIONS

Be regular in your attendance at Church, Sunday School and other authorized meetings.

Do not neglect daily prayer and

Counsel older members before doing. anything of doubtful propriety.

In case you move, obtain a certi-We may be dead to sin. Rom. ficate of membership and place it in the nearest Congregation of the Brethren.

> Be diligent in every good work, and the Lord will direct and bless you.

> That the Certificate of Baptism proper be approximately 4 inches by 6 inches.

Respectfully submitted by Abraham Miller, Howard J. Surbey. Orville Royer, Committee.

REVISION OF CHURCH MANUAL

To the General Conference,

Dunkard Brethren Church, Inc., 1948.

We, the committee appointed to revise the Church Manual, have to report considerable progress, we feel the need of instructions on two matters, in order to complete the work satisfactorily.

1. We find some variances between the Manual and the Polity; some of these might appropriately be cared for by revisions in the polity, but we consider we without authorization to offer such was received into church fellowship revisions. We can prepare them for consideration of next General Con-tion of our Church in ference, is so authorized.

2. Where a revision affects only a word, or a few words, we do not deem it necessary to have it printed for General Conference, but in cases where the revisions are considerable they will be printed in the Monitor and the business sheets for General Conference unless we are otherwise instructed.

> Respectfully submitted, D. W. Hostetler, A. G. Fahnestock, Lewis B. Flohr, Committee.

REPORT OF MUSIC COMMITTEE

Your committee, appointed General Conference, 1947, to consider ways and means for the preservation and development of congregational singing in the Dunkard Brethren Church present following:

- 1. We have been assured by certain officials of the Brethren Publishing House that there is no present intention to stop publication of the Brethren Hymnal. It therefore appears that there is no immediate need to make recommendations as to another hymnal to take the place of our present approved book.
- 2. We recommend the formation of a permanent committee charged with the responsibility of encouraging and developing congregational singing in our church, developing music leaders and attempting to improve the standards of our singing. We reaffirm our faith in the participation of every recent past experience, of the member in the service of song. We Civilian Service Committee, with believe we are justified in doing the government rulings and prob-

about better church singing.

J. P. Robbins. Ezra Beerv. Dale Jamison, Roscoe O. E. Reed. Ord L. Strayer.

Respectfully submitted,

REPORT OF BOARD OF BIBLE STUDY

We present the following for approval of General Conference:

- Adult Sunday School lessons for 1949: Romans and as much of Corinthians as is needed.
- Primary Sunday School lessons fo r1949: Selected lessons from the books of Genesis and Exodus.
- Continuation of the Home Devotion Texts in the Bible Monitor.
- Congregational Bible Study.
 - A. We recommend a faithful, consecutive study of text books of E. S. Young namely: "Bible Outline," "Old Testament History," "New Testament History."
 - B. That the text of these books printed in the Bible Monitor, in the first issue of the month, one month in advance, in sufficient size and quantity of lessons for one lesson each Sunday.
 - C. That this Bible Study Course begin in August 1948.

Because of the close contact and evrything consistent with the posi-lems involved in the principle of non-resistance, we request that they prepare a series of articles or lessons pertaining to Non-resistance for publication in the Bible Monitor.

Respectfully submitted in hope that the Bible, the Word of God, may become more appreciated and useful to all our members.

Board of Study,

Roscoe Q. E. Reed Ray S. Shank Melvin C. Roesch Lawrence Kreider Howard J. Surbey

NEW BUSINESS

5. Query first district:

The Bethel Congregation, Dunkard Brethren Church, District No. 1, asks General Conference through District Meeting 1948, to pass that none of our members be permitted to own, or have television in their homes.

Answer: We so decide. Passed to District Meeting.

Answer by District Meeting: Passed to General Conference.

6. Query second district:

In order to maintain peace and unity in the local congregations, and uniformity of practice over the Brotherhood, we the Englewood congregation of the Dunkard Brethren Church asks General Conference of 1948, through District Conference, of District No. 2, to prayerfully consider the merits and demerits of working in hospitals on Sundays and decide whether our sisters may or may not work in them on Sunday.

Answer by the District:

- 1. We approve the purpose sought in this paper.
- 2. We re-affirm our former position aganist unnecessary work on Sunday, but we recognize a difference between any farm, factory or professional work not essential to the sustaining of life, and work that is essential to the sustaining of life such as work in hospitals and related institutions.
- 3. We regard the matter of working in hospitals and related institutions a vital Brotherhood problem, and see the need of a final conclusion on the subject by the General Conference, in the light of Scripture and our Conference decisions that may apply, especially numbers three and four of the Sunday Labor Decision, page 6 of 1939 General Conference Minutes.

Action by District: Passed to General Conference.

7. Query second district:

We the Goshen Dunkard Brethren Church, ask General Conference of 1948 through District Conference of District No. 2; To appoint a committee of three, to investigate the possibility of the Dunkard Brethren Church owning and maintaining its own printing press and report to the next General Conference.

Answer by the District: We ask General Conference to appoint a committee to make the investigation.

Action by District: Passed to General Conference.

8. Request second District:

Plevna, Ind. April 14, 1948

General Conference, Rhodes Grove, Pa.

Greetings—District No. 2 asks General Conference of 1948 to hold the 1949 General Conference in District No. 2. Signed:

D. W. Hostetler, Moderator Melvin Roesch, Reading Clerk Vern Hostetler, Writing Clerk

9. Request third district:

The Dallas Center Congregation asks that District Conference call for General Conference to convene in the Third District in 1949.

Passed by District Conference.

10. Query, fourth district:

The Newburg Dunkard Brethren Church, in regular council assembled Sept. 19, 1947, does hereby petition General Conference of 1948 through District Conference of the Fourth District assembled at the Newburg congregation at Newburg, Oregon.

That due to the fact that very few people outside of the Dunkard Brethren Church and many in the church cannot explain the meaning of the word Dunkard nor just what should call ourselves in relation to the New Testament Church: Therefore we ask that the 13. name be changed to the Dunk-Brethren Church Disciples of Christ, or Dunkard Brethren Church of Christ. John 13:35, "By this shall all men know that ye are my disciples if ye have love one for

another."

Answer: Request granted by the congregation. Passed to District Meeting.

Action by District Meeting: Passed to General Conference with its answer.

11. Query, fourth district:

The Pleasant Home Congregation petition General Conference through District Meeting on whether the Brethren shall or shall not wear a beard.

Answer: Request granted by the congregation passed to District Meeting.

Action by District Meeting: Passed to General Conference with answer.

12. Query, fourth district:

The Pleasant Home Congregation petition General Conference through District Meeting concerning dress adornment of a person and to specify what the unnecessary appendages are, such as cuffs on men's pants, buttons on men's coat sleeves, wearing of watches, length wrist of women's dresses, manner of hair dress, etc., to be printed into pamphlet form.

Answer: Request granted by the congregation. Passed to District Meeting.

Action by District Meeting. Passed to General Conference with answer.

13. Query, fourth district:

The Pleasant Home Congregation, petition General Conference through District Meeting, would like a definite stand on Article 9, Sec. 6, whether we believe the Pre-millenial coming of Christ for His bride, the

period, or after the tribulation period as some denominations believe.

Answer: Request granted by the congreation. Passed

District Meeting.

Action by District Meeting: Passed to General Conference with answer.

14. Query, fourth district:

The Pleasant Home Congregation petition General Conference through District Meeting for General Conference to be held in California in 1949.

Answer: Request granted by congregation. Passed to Dis-

trict Meeting.

Action by District Meeting. Passed to General Conference with answer.

15. Printing General Conference Minutes in One Volume:

> The committee on classifying the General Conference Minutes intends to have on exhibit "Copy" or complete set of the minutes arranged in classified order, with the supplemental information already authorized.

CHOOSE

D. K. Marks

Let us think of the message of Jesus, found in Luke read in John 11, that the 10:42, "but one thing is need-name of the town was Beththat good part, which shall any. Martha had a brother htat good part, which shall named Lazarus living in her not be taken away from home with Mary, her sister. In the

church, before the tribulation read that a woman named Martha invited Jesus into her house; she loved Jesus, she had respect for him, then she began to prepare a large meal. Martha was worried and troubled that she might fail to make Jesus comfortable and happy in her home. In her work and worry she comes to Jesus and "Dost thou not care that my sister hath left me to serve alone! Bid her therefore that she help me. Jesus answered, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be away from her."

> These words made a wonderful impression Martha as they ate meal together, she likely began to think about the good spiritual life that Jesus lived and taught. Jesus left their house and traveled along preaching and teaching the

people.

Later in Martha's life we preceding Sickness came upon Lazarus, of this chapter we Jesus was far away. Martha

sent a message to Jesus, Jesus she said the "Lazarus, whom thou lovest words that Martha said, is sick." Jesus loved Laz- "Lord if thou hadst been arus, Mary and Martha. In here my brother had order to teach Martha more died." Jesus wept. of that good part, seeking Martha, Mary and their first the kingdom of God and friends wept; it was a time his righteousness, Jesus of weeping. Jesus said, waited till Lazarus had died Where have ye laid him?

which should come into the died. world.

house and told the good time Jesus came into her news to Mary, the Master is home she was concerned come, and calleth for thee about earthly things and Martha and Mary left their the cares of this life. Jesus house and friends and went reminded her also that she to Jesus; soon their friends should be concerned about

and was buried in the grave. They said, Lord come and Jesus traveled toward see. When they came to the Bethany the town where grave it was closed with a Martha lived. Martha heard stone. Jesus said, "Take ye the news, Jesus is coming; away the stone." Martha's she had many friends in her faith was tested in Jesus; house, yet she left her sister, here she made the wrong Mary, and her friends sitting choice of disobeying the in the house. She went words of Jesus. Jesus rewalking toward Jesus and minded her again that if her met him before he entered faithwas strong she would be her town. She said to Jesus, able to see the glory of God. Lord if thou hadst been here Martha's faith grew strongmy brother had not died; but er; she allowed them to take I know even now, whatso-the stone away. Jesus cried, ever thou wilt ask of God, Lazarus come forth. Laz-God will give it thee. Jesus arus came out of the grave questioned her concerning alive. Martha, Mary and her faith. Martha said, yea Lazarus went home to live Lord I believe that thou are in the same house in which the Christ, the Son of God they lived before he had

Let us think of the life Martha returned to her that Martha lived, the first folloewd. When Mary met the good life and work that

sent a message to Jesus ex-came and said, "Follow me," pecting him to come to her they chose to follow house; when she heard he immediately, was coming she left her year, till Jesus was house and went to meet and tried by the high priest. Jesus. Martha's faith seems Peter chose to deny Jesus to be stronger than Mary's, and his work. Later he re-Mary stayed in the house till pented and began to work Martha came back and called for Jesus and the good part.

passover came to Bethany, mandments of Jesus. had been dead, whom he put in prison, he they made him a supper; and the end of his life. Martha served: but Lazarus Jochebed, the mother of with her hair: and the house her brother, Moses.

dalene, Mary the mother of When Moses was 40 years

he did. A great change for James, Mary the mother of the better had taken place in Mark and Mary a Roman di-Martha's life, she had chosen ciple; all had chosen that that good part that Mary good part. Peter and Anhad chosen. Martha had drew were fishing, Jesus vear her to come to Jesus. He followed Jesus after his Later Jesus and his dis-resurrection. He grew ciples visited their home faith and love. After Jesus again. John 12:1-3, "Then ascended into heaven Peter Jesus six days before the was obedient to the comwhere Lazarus was which was persecuted, tried and chose to raised from the dead. There work and live for Jesus unto

was one of them that sat at Moses made a wise choice the table with him. Then when she put the little child took Mary a pound of oint-in an ark on the river where ment of spikenard, very cost-Pharaoh's daughter bathed ly, and anointed the feet of every day. Miriam chose her Jesus, and wiped his feet mother to nurse and teach was filled with the odour of Moses had been taught by the ointment." Martha and his mother, the law of God Mary chose—to work and and his people the Israelites, and assist Jesus in every Moses' mother was forced way they could, continually. to give him to Pharaoh. We read of Mary the Pharaoh taught him all the mother of Jesus, Mary Mag-ways of the Egyptians. old he chose to leave the chose good, life, and obedi-

the people of God.

ed 40 years work as a shep-forever. Choosing ready to lead the chlidren of reward will be destruction Israel out of the land of and punishment forever. Egypt. When Moses was 80 years old, God called him to deliver his people. He made a wise choice to obey God and deliver his people, worship God, and teach people to worship God.

Elimelech and his wife. worshiped idol gods. They his (Christ) heel." made a wise choice to con- Hence Satan got a blow on chose to worship the true he arose the third God. Finally the testing Wonderful victory! time came, Orpha chose to Rom. 3:25. "Whom worship idol gods again. hath set forth to be a propi Ruth chose to continue to tiation through faith in his worship God and live with blood, to declare his right-God's people.

generation, family had a choice to make through the forebearance of between good and evil, life God." Heb. 9:15, "And for and death, obedience or dis-this cause he is the mediator

king's mansion and live with ence, God will reward us with a mansion in heaven to God saw that Moses need-live and reign with Him herd of sheep, before he was death and disobedience, the

York, Pa.

THE FIRST GOSPEL SERMON, GEN. 3:15

Mrs. Harriet Martin

"And I will put enmity be-Naomi and their two sons tween thee and the woman, chose to leave the land of and between thy seed and Judah and live in the land her seed; It shall bruise thy of Moab where the people head, and thou shalt bruise

tinue to worship the true the head, which was ever-God. Orpha and Ruth wor-lasting, while Christ (seed shiped their idol gods until of woman) got the bruised they learned how to worship heel, which sent him to Calthe true God, then they both vary, and to the grave until

eousness for the remission In every century, in every of sins. (actual transgresthe human sions), that are obedience to God. If we of the new Testament, that by means of death, for the tifieth to the purifying sions that were under the more shall the blood promise of eternal life."

unto you therefore, men and dead works, to serve man, is preached unto you Christ's heel, He died the forgiveness of sins. And shed his blood for by him all that believe are Adamic sin, also for justified from all things, transgressions that Moses."

the Redeemer would be heritance. made manifest to the world. Heb. 9:8. The Old Testa-blood is no remission." Heb. cleansing by Moses, offering man, after he had offered taining to the conscience."

for us.

blood and ashes of an heifer It does not, I Pet. 2:24, exspringling the unclean, sanc-plain when and where our

redemption of the transgres- the flesh. V. 14. How much first testament, they which Christ, who through the are called might receive the eternal Spirit offered himself without spot, to God, Acts 13:38, "Be it know purge your conscience from brethren, that through this living God. When Satan bit from which ye could not be under the first testament, justified by the law of for many of these people were called of God. Here we see Christ remit-believed in the coming Reting or (passing over) the deemer, they were justified sins, committed by those be-from all things. They lookwho lived before ed forward to the time of Christ's death on the cross. true remission of sins, and They believed and looked after Christ's death received forward to the time when the promise of eternal in-

"Without shedding ment saints had a form of 9:22. Heb. 10:12, "But this the blood of animals, "Which one sacrifice for sins forcould not make him that did ever," (note—sins is plural, the service perfect as per-not referring to the adamic sin alone).

Heb. 9:12, Christ by His These past scriptures own blood, entered in once, teach us how Christ remitinto the holy place, having ted the adamic sin and the obtained eternal redemption past transgressinos of those people who were faithful B. Verse 13 tells us that the C. It happened on the cross. sins are covered or passed in the flesh? over.

Who his own self bare our sins (plural) in his own body, on the tree, that we being dead to sins should live unto righteousness; whose stripes ve were healed.

Christ is our sin bearer: Isa. 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the inipuity of us all."

He was wounded for our transgressions (Webster: one who violates the law or a sinner) and he was bruised for our iniquities, (Webster: wickedness, injustice, The chastisement of our peace was upon him: and with his stripes we are healed.

Does not this work Christ on the cross, set the war or bloodshed, no dibeliever free from the pen-vorces, no family troubles. alty of sin? Are we not Peace and union are the dead to sin? Christ stand between the be-power. liver and a God who cannot Romans 8:35, 37-39. "Who look on sin. Was not all shall separate us from the sin discharged from off love of Christ? Shall tribu-Christ's head before he could lation, or distress, or persecome out of the tomb? Does cution, or famine, or nakedhe not sit in heaven now to ness, or peril, or sword? Nay

Mercy there was great and grace was free,

Pardon there was multiplied for me. There my burdened soul found liberty-On Calvary.

Fowler, Colo.

LOVE

Wm. N. Kinsley

Matthew 22:37-40, "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two mandments hang all the law and the prophets." Love worketh no ill to his neighbor. Where true or perfect of love prevails there will be no Does not fruits of love. Love is

intercede for us when we err in all these things we are

to separate us from the love but have everlasting life. of God, which is in Christ The word love has a broad Jesus our Lord."

but perfect love casteth out ence to the truth, efficiency, fear. For he who loveth God sincerity, affectionate, kindloveth his brother also, for ness, reverence, good will, he that loveth not his voluntary brother whom he hath seen, 10:27, "Thou shalt love the whom he hath not seen. heart, and with all thy soul, He that loveth not, knoweth and with all thy strength, not God. For God is love, and with all thy mind and In this was manifested the thy neighbor as thyself." love of God toward us, be- Mark 12:29-31, "Jesus cause that God sent his only answered, the first of all the begotten Son into the world, commandments is, Hear, O that we might live through Israel; the Lord our God is him.

us, we ought also to love one all thy heart, and with all another. Whosoever hateth thy soul, and with all thy his brother is a murderer mind, and with all thy Greater love hath no man strength: this is the than this that a man lay commandment, and the secdown his life for his friend. ond is like, namely this, thou

than conquerors let us not just love in word, through him that loved us. neither by tongue; but in For I am persuaded that deed and in truth. If a man neither death, nor life, nor say I love God, and hateth angels, nor principalities, his brother, he is a liar. For nor powers, nor things pres-God so loved the world that ent, nor things to come, nor he gave his only begotten height, nor depth, nor any son, that whosoever believother creature, shall be able eth in him should not perish.

meaning. It is an act of There is no fear in love, power, unselfishness, obedisacrifice. can he love God Lord thy God with all thy

one Lord: and thou shalt Beloved, if God so loved love the Lord thy God with Hereby perceive we the love shalt love thy neighbor as of God, because he laid down thyself. Their is none other his life for us. We ought to commandment greater than lay down our lives for the these." I Peter 3:8, "Finally, brethren. My little children, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Jer. 31:3, "Yes, I have loved thee with an everlasting love."

In love while here on earth
We'll live, in love we'll dwell above.
Love is the golden chain

That binds believers all in one.

Hartville, Ohio.

The Bible is the Book of Life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the literature of the world.—Dr. Lange.

ARE YOU A BUILDER

I watched them tearing a buliding down,

A gang of men in a busy town.
With a ho-heav-ho and a lusty yell,
They swung a beam, and the sidewall fell.

I asked the foreman, "Are the men skilled,

As the men you'd hire if you had to build?"

He laughed and said, "No indeed!" Just comman labor is all I need.

I can easily wreck in a day or two What builders have taken a year to do.

And I thought to myself as I went my way,

Which of the roles have I tried to play—

Am I a builder who works with care, Measuring life by the rule and square? Am I shaping my deeds to a well-made plan,

Patiently doing the best I can?
Or am I a wrecker, who walks the town

Contented with the labor of tearing down.

Author Unknown. Sel. by Josie Kintner.

DEVOTIONAL LESSONS FOR JUNE

Theme-Blessing of Humility

Memory verse Matt. 5:3, "Blessed are the poor in Spirit: for theirs is the kingdom of heaven."

Tues. 1—Matt. 18:1-16.

Wed. 2-Micah 6:1-8.

Thurs. 3-Isa. 57:1-16.

Fri. 4—Pas. 69:16-36.

Sat. 5—Mark 9:33-37.

Sun. 6—Psa. 8.

Mon. 7—Psa. 10.

Tues. 8-Luke 9:46-50.

Wed. 2-Luke 10:21-24.

Thurs. 10-Isa. 66:1-4.

Fri. 11—Psa. 138.

Sat. 12-Luke 14:7-11.

Sun. 13-Psa.9:1-12.

Mon. 14-Luke 17:5-10.

Tues. 15—Luke 18:9-14.

Wed. 16-Luke 22:24-30.

Thurs. 17-Zeph. 3:1-12.

Fri. 18—Psa. 147:1-11.

Sat. 19—John 13:1-17.

G---- 00 D 51 1 10

Sun. 20—Psa. 51:1-13.

Mon. 21-Rom. 12:1-9.

Tues. 22—I Cor. 1:18-31.

Wed. 23—I Cor. 2:1-12.

Thurs. 24—James 4:1-10.

Fri. 25-Psa. 149.

Sat. 26—I Pet. 5:1-8.

Sun. 27—Psa. 37:1-13.

Mon. 28-Prov. 16:1-20.

Tues 29-Prov. 8:1-13.

Wed. 30-Job 22:12-30.

*

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ADULT SUNDAY SCHOOL LESSONS

Apr. 4—Josh. 7:1-21.
Apr. 11—Josh. 7:22—3:13.
Apr. 18—Josh. 8:14-35.
Apr. 25—Josh. 9:1-27.
May 2—Josh. 10:1-27.
May 9—Josh. 10:28-43.
May 16—Josh. 11:1-23.
May 23—Josh. 20:1-9.
May 30—Josh. 21:1-33.
June 6—Josh. 21:34-22:10.
June 13—Josh. 22:11-23:16
June 27—Judg. 1:1-36.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4-Christ Walks on the Sea. Mark 6:45-56.

Apr. 11—The Great Commandment. Matt. 22:32-46.

Apr. 18—Christ's Attitude Toward the Young. Matt. 19:13-22.
Apr. 25—The Four Thousand Fed.

Mark 8:1-9.

Cleansed. May 2--The Temple Mark 11:15-26.

May 9—Obedience Rewarded, Luke 5:1-11.

Others. May 16—Doing Good to Luke 6:27-38.

Widow's Son May 23—A Raised. Luke 7:11-17.

May 30—A Lawyer's Question. Luke 10:25-37.

June 6-The Rich Young Ruler. Luke 18:18-30.

June 13—Zacchaeus' Guest. 19:1-10.

June 20—The First Miracle. Jno. 2:

June 27—The Woman at the Well. Jno. 4:3-15.

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BIBLE MUNITOR

Vol. XXVI

June 1, 1948

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MUST

Must—to be obliged, to be logically or morally required, to be necessary or essential to the character or end pro-

posed. Webster.

We are considering a word that most of us do not like to hear. Even in temporal affairs men shun the thought of this word. Yet we find that it cannot be avoided if we wish to reach end desired. Almost every undertaking has some rules or acts to be carried Son of man be lifted out which cannot be avoided.

said that this word has no John 4:4. connection with spiritual things. Let us turn to God's the need of these hardships word and see. While search-for Christ. Some of them ing may we not forget the even assured Him that they meaning of this word and would see that such things the importance it places on should not happen to Him. the deed or principle with Christ could see ahead even which it is connected.

First, we find it connected nothing was too difficult or

with the life of Jesus Christ our Lord and Savior. he said unto them, How is it that ye sought me? Wist ve not that I must be about my Father's business." Luke 2: 49. "And he began to teach them that the Son of man must suffer many things, and be rejected of the elders. and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8:31. "And as Moses lifted up the serpent in the wilderness, even so must the John 3:14. "And he There are folks who have needs go through Samaria."

> The disciples could not see to "the end proposed"

too great a trial, because He pure heart fervently? was going to see that these "For we must all appear "must's" would be done.

us is that Christ has some receive the things done in important "musts" for us to his body, according to that do, which are logically re- he hath done, whether it be quired and essential if we good or bad." II Cor. 5:10. wish to reach the end that Oh how important this

John 3:7. statement may have prised some and today it "When ye shall hear of ed them not to marvel. Nico-the end shall not be demus apparently did not Mark 13:7. Do we worry doubt the statement but did and fret about the condition question as to how it could of the world? or are we be. I fear many people to-careful as to our part in the day doubt both the state-evils of the world, looking to ment and its possibility.

that worship him must wor- "He said unto me, These cause we fear the result if as some say-get better and we do not, or do we worship better. These things must Him in spirit and in truth? be done, "Therefore be Do we worship Him with a also ready: for in such

before the judgment seat of The important thing for Christ; that every one may he has proposed for us. scripture should be to us "Marvel not that I said every day. What a sad picunto thee, ye must be born ture we shall behold if we do This not believe in and sur-for this appearance.

still surprises many so much wars and rumors of wars, be that they doubt it. But ye not troubled; for such Christ said it and even warn-things must needs be; but ourselves lest we should be "God is a Spirit; and they accountable with the world?

ship him in spirit and in sayings are faithful and truth." John 4:24. I believe true; and the Lord God of many do not weigh this the holy prophets sent his scripture, for if they did angel to shew unto his serv-they would take their re- ants the things which must ligion more seriously. Dear shortly be done." Rev. 22:6. reader do we worship Him Let us not be lead astray to because others do, because think that things will conwe feel that we should, be-tinue as they were before or

hour as ye think not the Son children and our cattle with of man cometh." Matt. 24: thirst?" Ex. 17:3. 44.

MURMURING

J. F. Marks

was leading the Israelites parts of the camp." ness? Wherefore hast thou work that is before us. dealt thus with us, to carry In the epistle of Jude we us forth out of Egypt?" Ex. read of murmurers and com-15:11.

ed against Moses, saying, says: Crucify the flesh; be what shall we drink?" Ex. not overcome by evil but 15:24. "And the whole con-overcome evil with good; gregation of the children of see that we have put off the Israel murmured against old man with his deeds; Moses and Aaron in the when he became a man he wilderness." Ex. 16:2 "And put away childish things; the people thirsted there for we are to become new creawater; and the people mur-tures in Christ Jesus. mured against Moses, and When the Scribes and said, wherefore is this that Pharisees murmured

Are people murmuring today and against who? "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burst among We find that murmuring them, and consumed them started long ago when Moses that were in the uttermost from Egypt toward the land 11:1. I believe we should be of Caanan, or from slavery careful that we do not murand bondage toward a land mur and complain at God's flowing with milk and doings toward us today. honey. While they were Since it may bring condemtaking this journey, "They nation, we should rather said unto Moses, because take our troubles and probthere were no graves in lems to God in prayer. We Egypt, hast thou take us should work with patience away to die in the wilder- to fulfill our duty in the

plainers walking after their "And the people murmur-own lusts. The apostle Paul

thou hast brought us up out complained against Christ, of Egypt, to kill us and out He said, "Except your right-

BIBLE MONITOR

West Milton, Ohio, June 1, 1948

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Howard J. Surbey, Rd. No. 6, North to sins, should live Canton, Ohio, Editor. Send all subscriptions and com-

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Associate Editor.

shall exceed righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. When the Jews questioned authority Christ's answered and said unto them, "Murmur not among yourselves." Jno. 6:43.

all things without murmurings and disputings." Phil. 2:14. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." I Cor. 10:10.

R. 1, Felton, Pa.

THE LORD OUR RIGHTEOUSNESS

How Man Reaches Righteousness

Chapter IX

(Reprinted by Permission of Brethren Publishing House, Elgin, Ill.)

"Who his own self bare our sins in his own body on the tree, that we, being dead righteousness: by whose stripes ye were healed."

Since it is clearly evident that no man can reach holi-Paul R. Myers, Greentown, Ohio, ness by his works, we must look elsewhere or not stand righteousness before God. It is not our obedience gives us holiness. but the obedience of Christ, our Substitute. So soon as the sinner can plead the obedience of Jesus, our Lord, reconciled before God. is justified in God's sight; he is holy; he is righteous; he is sanctified; he is saved. Just so long man can keep Christ's obedience applied, he is out from under condemnation.

The sinner is truly brought in vital contact with Jesus by faith alone. As Abraham stood justified by

sinner stands without works. faith, that it might be by "Faith was reckoned to grace; to the end the promise Abraham for righteousness. might be sure to all the seed; How was it then reckoned? not to that only which is of when he was in circumcision, the law, but to that or in uncircumcision? Not which is of the faith of in circumcision, but in un-Abraham." Rom. 4:13, 16. circumcision. And he re- The 9-12.

not to Abraham, or to his dead. seed, through the law, but The man or the woman through the righteousness of whose religion lies in duty,

faith without works, so the faith. Therefore it is of

sinner, then, ceived the sign of circum-brought into vital contact cision, a seal of the right-with Jesus by faith. Bapeousness of the faith which tism, as an ordinance, is he had yet being uncircum- nothing without faith; but cised: that he might be the if there is faith it is symbolfather of all them that be-ical of the deeper work of lieve, though they be not cir-grace wrought within the cumcised; that righteousness soul. God purifies men's might be imputed unto them hearts by faith, and their also: and the father of cir-souls or lives are purified by cumcision only, but who also their obeying the truth. Acts walk in the steps of that 5:9; I Pet. 1:22. Until the faith of our father Abraham, heart is purified by faith, which he has had being yet doing the works is like tryuncircumcised." Rom. 4: ing to force religion into a man. It is at best only put-Abraham obeyed because ting religion on the outside. he believed, and not in order There is no real and vital to believe, and he stood contact wiht Jesus; there is righteous, not because he no birth of the Spirit. The obeyed, but because he be-man is not born again, he is lieved. To have refused only baptized. Religion on obedience would have dem- the outside and none in the onstrated a lack of faith, and heart is legalized, religious Abraham could not have prostitution—holding to the been righteous. "For the law without the grace of the promise, that he should be Gospel—having the name of the heir of the world, was living, and behold we are

whose salvation is in works, service is bondage, whose heavy to bear. The man who Jesus. has his religion in form and Naturally speaking, the ly burdened with duty. In-physical world is but the Word and of the church liverance. with glad freedom. Duty is It is by faith that we are tory won before form and tified by faith, we have ordinance begin. Religion is peace with God through our in the heart, and it is but Lord Jesus Christ." Rom. natural that it should mani-5:1. "For by grace are ye fest itself. The Christian's saved through faith; and cross is down in the heart, that not of yourselves: it is and his service is a glad, free the gift of God: not of service, doing none the less works, lest any many should of ordinance and ceremony boast." Eph. 2:8-9. than the mere formalist The child of God works be-

loses all the sweetness of liberty is sin, and whose personal contact with Jesus. heaven is hell. The man They are ever on the cross, whose heart is purified by but it is not the cross of faith accepts all of duty, and Jesus. To such every form, nothing but lack of opporordinance and ceremony, tunity, earnestly sought, will every duty or obligation be-satisfy the dropping of a comes a cross often too single "ought" or "shall" of

not in the heart is constant-birth of a man into the stead of free, joyous, glad change of relationship. So service, he is like a slave in the spiritual; the man is bound down to a hard as much of a man one master. The man whose moment after, either in the heart is purified by faith physical or spiritual world, meets every duty, obligation, if birth is counted only at ordinance and ceremony of the point of complete de-

always welcome and labor is brought to the point of birth, joy, for by them true man-by faith that we are born, by hood is grown. The cross, faith that we live, by faith the daily cross of the Chris- that we are bought into contian, lies down deeper than tact with Christ's obedience, ordinance and form. The by faith that we are justibattle is fought and the vic-fied. "Therefore being jus-

whose cross is in duty, whose cause he has life, and not in

order to get life. Faith is the vitalizing power on the part of the individual in the work of the new birth. that believeth and is baptized shall be saved" (Mark 16:16) is not invalidated or weakened by one brought in contact with Jesus by the power of faith prior to baptism. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27) is not antagonistic to true, consecrated faith, even prior to the baptismal ordinance. the faith is not true and the individual is not consecrated before the legal part of the ceremony of baptism is performed, baptism loses its design, and the individual is apt to become a mere formalist. The man who is brought he called night. And into close touch with Jesus by the power of faith will image, and God blessed gladly go on unto complete deliverance from sin, by the thing that he had made, and obedience of faith. It is by believing and not by Works; it is by believing and not by feeling; it is by believing and not by seeing, that we are saved. sanctified and made holy. Obedience is, or should be, a manifestation of faith, and carries with it divine assurance.

PURPOSE

William Kinsley

The God of Heaven is a God of purpose. Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Isa. 45:7, "I form the light, and create darkness: I the Lord do all these things."

Gen. 1, "In the beginning God created the heavens and the earth. And God said let there be light and there was light. And God saw light was good: and God divided the light from the darkness, and God called the light day, and the darkness created man in his them. And God saw everybehold, it was very good."

Col. 1:16, "For by him were all things created, things were created by him, and for him, and by him all things consist." Eph. "Having predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasof his will."

"Having made known unto Lord of hosts hath purposed us the mystery of his wil, ac- and who shall disannul it?"

fore ordained that we should for every work. walk in them." II Tim. 1: Acts 17:24, "God 8-9, "Be thou partaker of made the world and gan."

according to his purpose." unto God and the Father. Ecc. 3:1, "To everything Eph. 5:19, "Speaking to place, or time for every pur- in your hearts to the Lord."

cording to his good pleasure I Tim.2:4, God, who would which he hath purposed in have all men to be saved, himself." V. 11, 12. "In whom and come to the knowledge also we have obtained an in- of the truth. For it is not heritance, being predestin-God's will, or purpose that ated according to the pur- any should be lost. John 3: pose of him who worketh all 17, "For God sent not his things after the counsel of Son into the world to conhis own will. That we should demn the world; but that the be to the praise of his glory." world through him might Eph. 2:10. "For we are be saved." Ecc. 3:17, "God his workmanship, created in shall judge the righteous and Christ Jesus unto good the wicked: for there is a works, which God hath be-time for every purpose and

the afflictions of the gospel things therein, seeing that according to the power of he is Lord of heaven and God; who hath saved us, and earth." V. 26. "And hath called us with an holy call-made of one blood all naing, not according to our tions of men for to dwell on works, but according to his the face of the earth, and own purpose and grace, hath determined the times which was given us in Christ before appointed, and the Jesus before the world be-bounds of their habitation: That they should seek the Rom. 8:28, "We know that Lord." To praise, thank, all things work together for glory, honour and reverence good to them that love God, his holy name. Giving to them who are the called thanks always, for all things

there is a season, and a time yourselves in psalms and to every purpose under hymns, and spiritual songs, heaven." For there is a singing and making melody pose. Isa. 14:27. "For the Are we answering the pur-

pose of our creation? The the world and they that word purpose meaning: A dwelt therein." V. 3. "Who fixed plan, a resolution, an shall ascend into the hill of object to be reached or ac-the Lord? Who shall stand complished. Psa. 118:22-23, in his holy place? He that 26, "The stone which the hath clean hands, and a pure builders refused (rejected) heart." Psa. 8:1, "O Lord, is become the head of the how excellent is thy name in corner. This is the Lord's all the earth." doings; it is marvellous in Praise ye the Lord: sing our eyes. Blessed be he that praises unto his name. O cometh in the name of the give thanks unto the Lord: Lord."

they that keep his testi-thanks to the Lord of lords: monies, and that seek him O give thanks to God with the whole heart." V. 5, heaven, who made the sun to "O that my ways were directule by day, and the moon ted to keep thy statutes." and stars to rule by night. Psa. 67:3, "Let people praise He is not by chance but by thee." Psa. 37:4, "Delight purpose. Neither should we thyself in the Lord: and he worship him by habit, inshall give thee the desire of duce custom, religious order thine heart. Commit thy or practice, but for a noble ways unto the Lord; trust purpose. We should woralso in him."

tongue from evil, and thy because we owe him our lips from speaking guile. service, honor, respect, good; seek peace, and pursue Eph. 5:19, "Speaking to and the fullness thereof; 13:15, "Therefore let us offer

For he is good; for his mercy Psa. 119:2, "Blessed are edureth forever. O give ship Him because we love Psa. 34:13, "Keep thy him who first loved us, and Depart from evil, and do reverence, praise and thanks.

it. The eyes of the Lord are yourselves in psalms and upon the righteous, and his hymns and spiritual songs, ears are open unto their singing and making melody cry." Behold the eyes of the in your heart to the Lord. Lord are upon them that Giving thanks always for all fear him, and upon them things unto God and the that hope in his mercy. Psa. Father in the name of our 24:1, "The earth is the Lord's Lord Jesus Christ." Heb. the sacrifice of praise to God favor, goodness, privilege continually, that is, the fruit granted beyond that deservof our lips giving thanks to ed and not merited. his name."

II Cor. 9:15, "Thanks be unto God for his unspeakable Praise be to him who reigns on high, gift." O worship the Lord in the beauty of holiness. His mercy is everlasting, and his truth endureth to generations. Bless the Lord O my soul, and forget not all his benefits: Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honour, glory and blessing.

Rev. 5:13, "Blessing, and honour, and glory, power be unto him that sitteth upon the throne, and and unto the Lamb forever and ever." Rev. 19:5, "Praise mation to you about rejoice and give honour to been quite pleasant him, for the marriage of the others which we hope Lamb is come, and his wife never be duplicated again in hath made herself ready our lives. Blessed are they which are We wrote to you the last called unto the marriage time on the tenth of October supper of the Lamb.

saved. Eph. 2:8, "For by Chinese republic and at that grace are ye saved through time we mentioned that the faith; and that not of your-military operations in Honan selves; it is the gift of God." were on the increase and

HYMN

And rules the earth on which we live:

Oh may he all our wants supply, And all our daily sins forgive.

Praise, thanks and glory to Lord.

Who now invites us to His throne: Lord our God thy name we praise, For all Thy wondrous love divine. Hartville, Ohio.

OVER HERE IN CHINA

Kyle and Mary Reed

Since our last bit of inforour God, all ve his servants, work over here in China and ve that fear him." For very much has happened and the Lord God omnipotent we have many new experireigneth. Let us be glad and ences some of which have

which is the holiday cele-We read, by grace are ye brating the birth of the meaning: divine that perhaps before the end

of 1947 it would be necessary through it before. for us to move into another Our experiences were not actual war. This firing was all day and have the fired by the Nationalist look us over, the soldiers to bolster their children do monkeys on their courage for they thought trip to the zoo. We were the that this would keep the first foreigners many communists scared away, these soldiers had ever seen. This firing kept up at this It was also very embarrassrate for three nights and on ing to be surrounded by the the fourth night it was quite communists and have the different, for that night nationalist airplanes, which there was plenty of heavy had been furnished by guns being fired besides the America, come over the city machine guns and rifles. On and drop bombs or when the Friday morning, the 19th we, nationalist's American made arose and went outside and planes would strafe the city. found out that the Commu- We had told the Communists nists had entered the city that we were here in China during the night and were in doing relief work to help the complete control of the city poor Chinese but they would now. We had met with Com-point at the planes in munists before but this was sky and say, "See, those are our first experience of being yours. You go home and in the city when they came tell Amercia to guit sending in and took it by battle. We supplies over here to hardly knew what to expect kill the poor Chinese." for we had heard many dif- We spent a week in ferent stories from other city, Loho, with the parts of China of the ex-munists in control and durperiences foreigners had had ing that time they had when the Communists took blown up seven locomotives, the cities where they were, a large railroad bridge, torn In fact some of our other up miles of railway track in unit members had been both directions from town,

part of China to work. On too bad as far as loss of Monday night, the 15th of property or personal harm December we heard machine was concerned but it was not gun fire for the first time in pleasant to sit in our room only sporadic and was being munist soldiers come and same

thrown open shops to the public and let the people raid them to their hearts content, took all of the hospital was not without incident supplies which Mary had helped finish packing for it was very nerve-wrack-helped finish packing for ing to approach a city and evacuation, burned the hospital to the gratitude in our hearts for His watchful care and protection over us. Our trip was not without incident for it was very nerve-wrack-helped finish packing for have the soldiers rush out of pital to the ground, and the gates with grenades emptied all of the godowns poised in their hands ready (warehouses) of supplies to hurl them at us while on

ready and the day after make a false move. Christmas we got up early, ate breakfast, loaded our belongings and headed for Kaifeng in a heavy snowfall. Upon our arrival in Kaifeng we found out that all of the other projects outside of Kaifeng, except one, had that I had been working with use of funds sent there by a tractor plowing project in the International Relief Honan. The communists committee for the care of commandeered the Jeeps refugees. Those of us who which we had been using for came to Shanghai have scattransportation so tractors tered into different parts of and trailers were all we had the country to work. Mary that we could use.

left over from the UNRRA. the city wall machine guns On Christmas day we got were trained on us ready to two tractors and two trailers fire in case we happened to

We were certainly very been closed and that planes grateful for the extra heavy had already been ordered for snowfall for we knew their our transportation to Shangwould be no danger of air-hai. We left on the first planes attacking us in such plane that came and arrived weather. Besides Mary and in Shanghai the 13th of De-I, there were three others of cember. At the present our MCC unit and a member time all of our workers have of the Seventh Day Advent-left Kaifeng except one who ists mission of Loho making has stayed to direct the use this trip in the tractor and of the few supplies which we trailers. You will remember left there and to direct the and I are in Tsingtao now On Sunday, Dec. 28, we working with refugees. arrived in Kaifeng with deep There is an estimated 250,000

refugees in this city of which and donate a carload of flour 65,000 are destitute. With which is shipped to us Mary and I are two other some of our workers MCC workers and together here actually handle the China Relief Mission efforts you have put forth. is financed America.

Kaifeng three projects have the country. been set up which take the The third project is majority of the funds con-medical program which the orphans put out into the not have many medical supstreets for UNRRA and plies available. CNRRA had closed and there were no funds to carry on. We feel that it is very worthy work. Another o of the projects is a feeding kitchen in a city on the railway between Shanghai and Nanking. Feeding kitchens take quite a sum of money for operation, but when the fugures are reduced to cost per person fed they are very Bro. Marks led the singing using low. Some of the communi- hymns 1, 14 and 210. Our Elder, A.

we are more or less directing supervise it right into the the construction of 20 feed-hands of the poor over here. ing stations, each of which If you at home could actualwill furnish food for be-ly see these people as they retween 2,000 to 6,000 persons ceive the food given by you daily. The funds for this at home you would feel operation are coming from amply repaid for all of the by Our regret is that what we do seems so small compared Since our evacuation from to the tremendous need of

tributed to China through getting under headway in the Mennonite Central com-Formosa. It will take a few mittee. One of these pro- weeks to get supplies to our jects is the operation of an workers there in order that orphanage in Honan. It they can operate very sucwas about to be closed and cessfully for the island does

> 5 Tsi Yang Road, Tsingtao, China.

NEWS ITEMS

MECHANICSBURG, PA.

We held our lovefeast May 8 and ties in America get together G. Fahnestock, opened the srvices

by reading Matt. 5 and leading in their homes. Eight of us went and prayer. Bro. Marks with Titus 1:1-4 as his text. We home in Harrisburg. May the Lord sang No. 431 and Bro. Stump spoke bless them in their affliction. on the same text. Bro. Ebling from Bethel, Pa., read I Cor. 11. Bro. Shelly from Waynsboro, a., and Bro. Strayer from Vienna, Va., spoke on the examination service. As it was 4 p. m. we closed to make ready for the evening service.

ating. Hymn No. 56 was sung. Bro. prayer. Bro. Ebling read John 13. Bro. Kegerreies spoke on the Feetwashing service. Bro. Weaver read John 19. At the close, Bro. Fahnestock led the closing prayer, we sang No. 60 and were dismissed.

Thus we had another lovefeast service with 70 surrounding the Lord's tables. We should long remember it as we all seemed to worship as one. We pray a blessing to house of worship as soon as posall who came and worshiped with us. We ask an interest in all your prayers as we are not so many but we feel that the Lord will bless us in our services. May the Lord bless us and keep us near Him is our praver.

Sonday morning Sunday school opened at 10 a. m. with 80 present. Bro. Keller read Jno. 6:40-71 and led in prayer. After Sunday school hymn No. 76 was sung and Bro. Shank read Matt. 5:1-7. Bro. Keller then brought us a fine sermon from Rom. 12:1-5 on the subject of "Unit." Bro. Weaver follow- gregation held our spring Lovefeast. ed and then closed the We had dinner and left for homes.

Two of our members who afflicted and rould not

spoke first had a spiritual lovefeast in their

Harry L. Junkins, Cor.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren held their spring lovefeast May At 7 p. m. we met for the love-8th. We were glad to have with us feast service with Bro. Shelly offici- Elder E. L. Withers and Bro. and Sister Myers of Newberg, Oregon. Stump read Psa. 111 and led in Bro. Withers officiated at these services. We had a very spiritual feast. There were ten at the tables. Some of our members were unable to attend because of illness. Our aged Bro. George Studebaker and wife were with us.

> We were made to rejoice that we at least had secured a lot for the church and that we have it clear of debt. Now we want to build a sible.

> > E. W. Pratt, Cor.

COMMUNION DATES

Pleasant Ridge, Ohio, June 12. Midway, Ind., Aug. 28, beginning at 2 p. m.

Plevna, Ind., Oct. 2.

WAYNESBORO, PA.

On May 2nd the Waynesboro conmeeting. Much spiritual refreshment our received from the sermons preached.

Our visiting elders and ministers are were: L. B. Flohr, Ord L. Strayer, come to Ray Shank, D. K. Marks, Joshua these services, asked us to come to Rice, Joseph Myers, A. G. Fahnestock and Donald Ecker.

Bro. Ord Strayer conducted our communion service.

There was a good attendance at the Lord's table and our sincere appreciation goes out to all who were able to be with us. Our number is small and we welcome your presence at any time.

Ruby Sowers, Cor.

EVIDENCE OF REGENERATION

Ethel Beck

Part I

of Conversion." Conversion Spirit." Rom. 8:1. means a change from one belief or course to another. We will to the will of God. Our usually speak of it as having lives will be consecrated to a deeper meaning than what His service. "I beseech you it really has. We could be therefore, brethren, by the converted to a religion other mercies of God, that ye prethan Christianity. While re-sent your bodies a living sacgeneration means spiritual-rifice, holy, acceptable unto ly reborn, born again, re-God, which is your reasonstored, redeemed. Regener-lable service. And be not ate—to produce anew, give conformed to this world: but new life. If we claim to be be ye transformed by the born again or redeemed, we renewing of your mind, that must show evidence of the ye may prove what is that new life. The world expects good, and acceptable, to see the proof of a Chris-perfect, will of God." Rom. tian, and they have a right 12:1-2. A transformation is to. We must show forth the to take place, renewing the evidence in our lives or we mind. Then we will prove are not much of a Christian. the good , and acceptable, and We misrepresent our name perfect will of God. Others

and our influence is a hindrance to others. Some professed Christians are stumbling block to others who would be Christians.

Perhaps the first evidence is relief from the burden of sin and turning to a life of righteousness. "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from unrighteousness." I John "There is 1:9. therefore now no condemnation them which are in Christ Jesus, who walk not after We might say, "Evidence the flesh, but after the

We have surrendered our

will see the proof of it in Pet. 3:3-4. "In like manner many ways.

Lord." and the devil at the same I Tim. 2:9-10. time.

also, that women adorn Joshua said, "Choose you themselves in modest apthis day whom ye will serve; parel, with shamefacedness but as for me and my and sobriety; not with broidhouse we will serve the ed hair, or gold, or pearls, Josh. 24:15. His or costly array: but (which will was to wholly follow the becometh women professing Lord. We cannot serve God godliness with good works."

When we wear jewelry of We should show that we any kind or are dressed in disapprove of the pleasures immodest, costly and fashionand fashions of the world by able apparel, will we prove following a different pattern. that we do not love the "Love not the world, neither world? If we put on such the things that are in the things we disobey God's world. If any man love the commands. Yet some put on world, the love of the some of these things and call Father is not in him. For themselves Christians. Can all that is in the world, the the world see the love of lust of the flesh, and the lust Christ in our hearts through of the eyes, and the pride of such array? Is God pleased life, is not of the Father, but if we use makeup? We beis of the world. And the lieve not. When we try to world passeth away, and the fix up our face or body with lust thereof: but he that these unnecessary things, doeth the will of God abideth do we not show too much forever." I John 2:15-17. interest in how we look? Is "Whose adorning let it not this pride? Can that "ornabe that outward adorning of ment of a meek and quiet plaiting the hair, and of spirit" and the peace of God wearing of gold, or of put- in the soul, be seen in one ting on of apparel; but let it who is dressed in fashion? be the hidden man of the These Christian graces can heart, in that which is not be seen in the child of God corruptible, even the orna- who wears simple and plain ment of a meek and quiet apparel. Does not our spirit, which is in the sight countenance often express of God of great price." I what is in the heart? Why

not be on the safe side and not his brother abideth adorn ourselves in plain ap-death." I John 3:14. "which women professing ness." Surely it is becoming have love one to another." to them. Some think it is John 12:35. hard to dress plain and make our dresses longer when the worldly people all dress different. When we once make up our mind to do it, knowing it is pleasing to God, then most of the battle is over. It is not as hard as we thought it would be. Most of the difficulty is with our wills. When we use the same simple pattern it takes less time and is easier than trying out new ones anyway.

We need all the time can get to do all the good we can in helping others. Some are poor, some lonely and need encouraging. Many there are who need to saved. Maybe we can get them interested in their soul's welfare. The less time we spend on ourselves the more time we have for others.

Another proof that we have been regenerated is our love for the brethren and "We know that we have passed from death unto life, because we love brethren. He that loveth

in becometh this shall all men know that godli- ye are my disciples, if ye

> The world is watching the life of Christians. take notice if we disobey the word of God. Therefore we must obey the Lord Jesus to prove we have been again and that we do love Him. "He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him. answered and said unto him. if a man love me, he keep my words: and Father will love him, and we will come unto him, make our abode with him." John 14:21, 23.

WE GIVE ALL

And now we only ask to serve, We do not ask to rest: We would give all without reserve, Our life, our love, our best. We only ask to see His face, It is enough for us: We only ask the lowest place So He may smile on us.

> -Mary E. Townsend. Dallas Center, Ia. (Continued)

COMMUNION WINE

W. E. Bashor

of the Church of England, customs were gradually in-"That the example of our troduced into the Christian Lord necessitates the use of church, displacing divine. fermented wine, at the communion service." This, to ity for the use of wine at all, us, is a strange statement fermented or unfermented, coming from the leaders of at the Passover; and at what one of the most influential time it was introduced or church of today; men who placed in the observance of are supposed to know the the Passover no one knows. truth and be ready to en-But all agree that the lighten the people upon this law absolutely forbade even important subject. We are the presence of yeast, or forced to ask, where are the leaven, at the Passover bescriptural and historical cause of its cause of putrefacts to support this God faction. It decays or rots dishonoring statement? fruits, corn, etc., and is the There is none. The fact is emblem of corruption, disthat the Roman, Greek, and ease, and death, and not of the Angelican church have life. Fermentation is putreused intoxicating drink, for faction, and it would be al-commemorating Christ's most, if not quite impossible great act of atonement for in our Lord's time to have tions. We are not following that did not contian leaven.

should never have been used; and there is not a tract of evidence to show that His "fruit of the vine" was intoxicating. We know that at the end of the second cen-We are told by the bishops tury and onwards heathen

There is no divine authorthe sins of men, for genera-found any fermented wine examples of these Therefore according to the churches, and there is no modern church leaders, the proof that Jesus Christ used divine Son of God, used and it at the first institution, or sanctioned the use of the that it was used by the very thing which had been apostles, or the Apostolic strictly forbidden even to be church. Therefore without present in the dwellings of scriptural authority, it the people at the time of the

Passover.

that the vine does not bear fore impossible for fruit that is intoxicating, it divine Son to violate of man. There is no alcohol to do his will in the fruit of the vine. It is Father's. pure, good, wholesome, and life-giving, a emblem of the life giving blood of our Saviour that was shed for the sins of man. Whereas intoxicating wine is the emblem of disease, sin and death. It is perfectly revolting to think that our Lord, could sanction such a God-dishonoring thing.

Jesus our Lord, was High Priest, of the new and better covenant and God had strictly forbidden the priests to use intoxicating wine when ministering in the priest's office. Lev. 10:8-10, we read, "And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean."

They were commanded un-In all of the three gospels der the penalty of death not Matt., Mark and Luke, it is to drink wine or strong referred to as the fruit of drink when they were in the the vine. Now, we know service of God. It was therebecomes so by the ingenuity fathers will, for he came not

> The theologians have, and beautiful are still teaching that the contents of the cup of the Lord, contained the same thing which the Scripture had said was as the poison of serpents. Prov. 23:32. How can such a death-producing thing be a fit emblem of the life giving blood of Christ?

> > It is painful to realize how the leaders have erred, and misrepresented Christ, and misled the people by teaching them the use fermented wine on the Lord's table and by man in a general way.

The Greek word oinos, for wine is never used in referring to the contents of the cup, in the word of God. It is always fruit of the vine. Is this by chance or design? Certainly it must be by design, for wine might mean intoxicating wine, but the fruit of the vine never does.

Ceres, Calif.

THE BATTLES OF LIFE

D. K. Marks

"And the Philistine said, I feet tall). He was trained to brothers become angry fight in his youth, no doubt him. At last Saul heard he was in the prime of his David's request and sent for life at this time. His body him. was covered and protected I Sam. 17:32-33, "And with an armour from his David said unto Saul, let no head to the soles of his feet man's heart fail because of with the exception of his him; thy servant will go and eyes and forehead. He stood fight with this Philistine. before the armies of Israel And Saul said to David, thou every morning and evening art not able to go against for 40 days asking for an this Philistine to fight with Israelite to fight with him, him; for thou art but but every one was afraid of youth, and he a man of war him.

anointed king he was the he told the king that when tallest man in stature in he kept his father's sheep a Israel, but he also was afraid lion and a bear came and of him. King Saul promised carried a lamb out of the great riches, his daughter flock, he went and recued and his father's house free the lamb and killed the lion of taxes, to the man that and the bear.

David, the youngest son of Jesse, took care of his father's sheep. Jesse's three older sons were in the army. He sent David with food to see about the welfare of his defy the armies of Israel this brothers. David arrived in day; give me a man, that we the army and heard Goliath may fight together." I Sam. boast as usual. Everybody 17:10. In this chapter we ran away from him in fear. find the armies of the Philis-David inquired, and the tines had come into the soldiers told him of the recountry of Israel to fight ward in store for the man and force them to be their that would slay the giant. servants. They had a giant David said he would fight soldier, (approximately 10 the giant; his fleshly

from his youth." David was The day king Saul was not afraid or discouraged; "The Lord would slay Goliath. | that delivered me," notice his

faith and trust in God. So Much spiritual wickedness is Saul told David to go and performed under the cloak fight.

same equipment he used to members." fight the beasts and protect "The spiritual weapons. couragement.

heaven.

wickedness in high places." terested in self and others Rulers of this world often that they may be able to try to lead men to live the fight the good fight of faith

of religion. It is also an in-Saul put his armour of ward battle. Rom. 7:23, metal on David. David said "But I see another law in my to Saul, I cannot go with members, warring against these; for I have not proved the law of my mind, and them, and David put them bringing me into captivity to off. David went with the the law of sin which is in my

the sheep. He slew the giant Eph. 6:13-18, "Wherefore and won the victory. We can take unto you the whole learn many spiritual lessons armour of God, that ye may from this account, and it be able to withstand in the should also give us much en- evil day, nad having done all to stand. Stand therefore, Sin the great monster is in having your loins girt about the world trying to destroy with truth, and having on love, faith, purity, light, non-the breast plate of righteousconformity and all things ness; and your feet shod taught by Jesus. The Devil with the preparation of the is the author of sin and evil. gospel of peace; above all, Jesus the author of good and taking the shield of faith righteousness. There is a wherewith ye shall be able to spiritual conflict that every quench all the fiery darts of child of God must engage in, the wicked. And take the if we expect to live in helmet of salvation, and the sword of the Spirit, which is Our warfare is not carnal. the word of God: Praying Eph. 6:12, "For we wrestle always with all prayer and not against flesh and blood, supplication in the Spirit, but against principalities, and watching thereunto against powers, against the with all presevereance and rulers of the darkness of this supplication for all saints."

against spiritual Every one should be indark, evil and sinful life. and lay hold on eternal life.

Rom. 13:12, "The night is ately surrounds it with His far spent, the day is at hand: separate sympathy. There is let us therefore cast off the is not one life which the Lifeworks of darkness, let us put giver ever loses out of His on the armour of light." sight; not one which sins so Goliath fell and died when he casts it away; not one the stone hit his forehead, which is not so near to Him where it was not covered by that whatever touches it armour. The enemy of the touches Him with sorrow or soul strikes the weak unguarded Christian life that is not covered by the spiritual armour.

May we turn to the words of Jesus in Matt. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

R. 3, York, Pa.

HE IS EVER NEAR

Give free and bold play to those instinct of the heart | When the head is stored which believe that the Crea-with knowledge, tor must care for the crea-heart with the love of truth, tures He has made, and that the human voice is one of the only real effective care the great means by which for them must be that which God makes known the saving love, and knowing it separ-John Kline.

and with joy. —Phillis Brooks.

SENTENCE SERMONS

Afraid, yet trusting—"Be merciful unto me, O God:... Mine enemies would daily swallow me up: for they be many that fight against me what time I am afraid, I will trust in Thee"—Ps. 56:1-3.

"The Lord upholdeth all that fall, and raiseth up all those that are bowed down. He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them."—Ps. 145:14, 19.

takes each of them into His virtue of His Word.—Eld

Life is mostly froth and bubble, Two things stand like stone-Kindness in another's trouble, Courage in your own.

-Anon.

THE LAST HYMN

The Sabbath day was ending in a village by the sea.

The uttered benediction touched the people tenderly.

And they rose to face the sunset in the glowing, lighted west,

Then hastened to their dwelling for God's blessed boon of rest.

But they looked across the waters. and a storm was raging there.

A fierce spirit moved above them, the wild spirit of the air.

And it lashed and shook and tore them till thy thundered, groaned and boomed

And alsa! for any vessel in their yawning gulfs entombed.

that rocky coast of Wales.

Lest the dawns of coming morrows should be telling awful tales.

When the sea had spent its passion, and should cast upon the shore

Bits of wrecks and swollen victims, as it had done heretofore.

With the rough winds blowing round her, a brave woman strained her eyes

And she saw along the billows a large vessel fall and rise.

Oh it did not need a prophet to tell what the end must be,

For no ship could ride in safety,

Then the pitying people hurried from their homes thronged the beach,

Oh, for power to cross the waters and the perishing to reach!

Helpless hands were wrung for sorrow, tender hearts grew cold with dread,

And the ship, urged by the tempest. to the rocky shore quickly sped.

"She has parted in the middle! Oh the half of her goes down!

God have mercy! Is his heaven for to seek for those drown?"

Lo, when next the white shocked faces looked with terror on the sea.

Only one lost clinging figure on a spar was seen to be.

Near the trembling watchers, come the wreck tossed by the wave,

And the man still clung and floated, though no power on earth could save.

Very anxious were the people on "Could we send him a short message? Here's a trumpet! Shout away!"

> 'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of the sermon? firstly secondly ah, no!

There was but one thing to utter in the awful hour of woe.

So he shouted through the trumpet. "Look to Jesus! Can your hear?"

And "Aye, aye, sir!" rang the answer o'er the waters loud and clear.

near that shore, on such a Then they listened, "He is singing, Jesus Lover of my soul."

echo, "While the nearer waters roll."

Stronger indeed, it was to hear him, Why Thou has ever loved me so. "Till the storm of life is! past,"

Singing bravely from the waters, "Oh receive my soul at last."

He could have no other refuge, "Hangs my helpless soul on Thee."

"Leave, Oh! leave me not," the singer dropped at last into

And the watchers looking homeward through their eyes with tears made dim

Said, "He passed to be with Jesus in the singing of that hymn."

Sel. by Retha Shaffer.

WALKING WITH GOD IN FAITH

I do not ask for earthly store Beyond a day's supply; I only covet more and more The clear and single eye. To see my duty face to face And trust the Lord for daily grace.

I care not for the empty show That thoughtless worldlings see; I crave to do the best I know. And leave the rest with Thee; Well satisfied that sweet reward Is sure to those who trust the Lord.

Whate'er the crosses mine shall be, I will not dare to shun; I only ask to live for Thee, And that Thy will be done: Thy will, O Lord, be mine each day, While pressing on the upward way.

And when at last, my labor o'er I cross the narrow sea,

And the winds brought back the Grant, Lord, that on the other shore My soul may dwell with Thee, And learn what here I cannot know; -J. J. Maxfield.

THE BIBLE

Always cherish the Bible, It's the Word of God and true; Prayerfully read its pages And a blessing will come to you.

Always cherish the Bible, Its messages grip the soul; Daughter, "Be of good comfort, Thy faith hath made thee whole."

Always cherish the Bible. No matter what others say; Always cherish the Bible And walk in the Narrow Way.

Always cherish the Bible, It's a lamp unto your feet: Go by the Bible's teaching If the Saviour you would meet.

It's the Book that none can equal, It will always stand the test: I don't care what books you read, You 'll find the Bible best.

So always cherish the Bible, Search the Scriptures every day: Don't ever neglect to read it And always take time to pray.

Read Psalm 119:105. Mark 8:36.

Have you counted the cost, If your soul should be lost?

> By Bella Gray, Toronto. Sel. by Ethel Beck.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

ARCANUM, OHIO Brumbaugh Arthur r2 jan49 BIBLE

Vol. XXVI

June 15, 1948

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE BRIEFS

As the Monitor goes to are among those who have ly 400 were present for most the privilege to again attend of the Sunday services.

the beauty of nature as comforts. noticed in the foliage of the We have been reminded of many trees, the grass, and the uncertainty of the growing crops. This is and even of life. Several of likely due to the amount of our able, laborers in rain that has fallen through work of the Master have the middle eastern states been kept at home by sick-For the same reason most of ness. Death has left its the summer crops are get-mark at several places in the ting a late start but the brotherhood. Our sympathy grain and crops planted look and prayers have been exnormal weather from now folks. on the late crops should still Not being free to hear all

be good. The Lord's blessings are again being showered upon the children of men.

The attendance is good for press amidst our assembled this early stage of the meet-General Conference, we need ing. We have personally be thankful to our met folks from twelve dif-Heavenly Father that we ferent states. Approximate-General Conference. The though our spirits have been The Lord has protected us somewhat dulled by the and again guided us safely. showers of rain, the manage-We were especially im-ment of the grounds have pressed on the journey with excellently provided for our

thrifty and with pressed on behalf of these

the messages, we cannot at-Savior if we tempt to give the most im- to be His followers. portant thoughts that were have the promise to be heirs presented. We were greatly and joint-heirs with him-if

A thought that we all should have done to you." be much concerned about Full surrendered Life. and very thankful for. "For Nothing is more discusting God so loved the world, that than the person who athe gave his only begotten tempts a task and is satis-Son, that whosoever believ-fied to leave it half done. eth in him should not perish, Or one who but have everlasting life." please two opposite forces. Jno. 3:16.

World. What a responsibil-therefore, brethren, by the ity we have in this sinful mercies of God, that ve preworld. "In all things shew-sent your bodies a living sacing thyself a pattern of good rifice, holy, acceptable unto works: in doctrine shewing God, which is your reasonuncorruptness, gravity, sin-lable service." Rom. 12:1. certy, sound speech, that cannot be condemned." Titus 2:7.

The Divinity of Christ. A fact that we dare not fail to believe if we wish forgiveness of our sins. Not only many as received him, to and aggressiveness. come the sons of God, even the thought to them that believe on his effort put forth. name." Jno. 1:3, 12.

profit would it be to have a scriptures; for in them ye

did strive impressed with the subjects we follow His teachings. and texts that we did hear. "For I have given you an ex-The Divine Love of God. ample, that ye should do as I

attempts to Ye cannot please God and A Pattern of Christ to the Mammon. "I beseech

SEARCH THE SCRIPTURES

Paul R. Myers

our teacher but our Savior. The word "search" means: "In him was life; and the life to seek for, go over, examine. was the light of men. As explore. It implies action them gave he power to be-tained within its meaning is

We have in John Follow Thou Me. What these words, "Search the

and they are they which to learn of His will. It contestify of me." Here we tains the only plan of salvahave a direct command to do tion. It is food for the soul. something. Under all such It is the Guide Book to Etercircumstances elsewhere in nal Life. No wonder we are the Bible, when a direct commanded to Search. command is given, it is our In addition to John 5:39, responsibility to obey it. It we have other scriptures is the same in this instance. which convey the same In the obeying there are thought. II Tim. 2:15 reads,

take of His shed blood and that needeth not to broken body, in obeying we ashamed, rightly dividing are given spiritual life. We the word of truth." In Luke are commanded to be bap- II:9 we are commanded, to tized, in obeying, our sins seek and are assured that we are forgiven. We are com-shall find. Paul, in writing manded to honor father and to the Hebrews in the 11th mother, in obeying, we are chapter and 6th verse says, rewarded with blessing and "God is a rewarder of them long life. Each command that diligently seek Him." carries with its obeyance a Seek and search have the reward, with its disobedience same meaning. These scripa penalty.

God commanded Moses to ing of John 5:39. speak to the rock. He dis-obeyed and as a punishment, life, we reach after many him.

order to be familiar with His warded. In this life and the

think ye have eternal life; word, we must search in it

great rewards given of God. "Study to shew thyself ap-We are commanded to par-proved unto God, a workman tures strengthen the mean-

he entered not into the things that we never find. Promised Land. God com- Many which we do find are manded Jonah to go to Nine- not for our good. In searchvah and cry against it. Jonah ing the scriptures, we are asdisobeyed and God punished sured that we will find, and the things we find are profit-"Search the scriptures" is able for us. We see that a command from God. He there is a goal to attain unto gave His Word to man in the and all our efforts in that form of the scriptures. In direction will be richly re-

BIBLE

West Milton, Ohio, June 15, 1948

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Melvin Roesch, Wauseon, Ohio, Assistant Editor.

Ray S. Shank, Mechanicsburg, Pa., Associate Editor.

Paul R. Myers, Greentown, Ohio, Associate Editor.

life to come. Too, each time we open our Bibles, we learn more. We have added responsibility and by reading it in meditation we have communion with through the Holy Spirit.

We can not read our Bible too often or too much. The more we read it and study it and search it, the sacred it will become and the ners; and purify your hearts, more we will prize it. The ye double minded." James more of its truths we learn 4:8. and absorb, the better arm- Christ says, "Blessed are

MONITOR satan. The oftener we turn to it, the more we will be divinely rewarded. Published semi-monthly by the more we rely on it, the better it will serve us. It is the only recorded volume whose

It contains the one and only plan of salvation. Let at West Milton, Ohio, under the us not depend too much on Act of March 3, 1879. the minister or Sunday school teacher, but let each of us individually "search" for ourselves. so doing we will please God. We will live more acceptable to Him. He will help overcome Satan thus titling us to eat of the Tree of Life. Rev. 2:7.

Box 117, Greentown, O.

THE LORD OUR RIGHTEOUSNESS

Purity of Heart Necessary in Order To Become Righteous Either Relatively or Absolutely

(Used by Permission of the Brethren Publishing House, Elgin, Ill.)

CHAPTER X

"Draw nigh to God, and he better understanding we will draw nigh to you. will have of it. The more Cleanse your hands, ye sin-

ed we will be to ward off the pure in heart: for they

shall see God." Matt. 5:8. It man seeks to justify wrong right, and all is right," is no trouble with fashionable objected to by some, but apparel or any other plain nevertheless it stands a Gospel doctrine. "Every truth, and will continue to way of a man is right in his stand one as long as time own eyes: but the Lord ponshall last.

saying this or that does not an impure heart cannot matter, "just so the heart is dwell in the same man. right." Approach people Christ promises that the with reference to their cost-pure in heart shall see God. ly apparel, their jewelry, and I am glad that he does not their fashionable way of say the pure in conversation, dressing their children, and the pure in life shall see God; at once they will say, "There for then there would be no is no religion in dress; just promise to us in our imperget the heart right, and all fect state. Every man who will be right." While it is is pure in heart is struggling true that all is right when to develop purity in thought, the heart is right, no one in word, in deed; but the can be right at heart and harder the struggle the more seek to justify an inconsist-manifest the weakness. The ent life or a life of open dis-man who is pure in heart

is very common to hear he gives a bona fide evidence people say, "Get the heart of a bad heart. It is true right, and all will be right." that "there is no religion in This is surely a very true dress, for religion is in the saying, for "as he (a man) heart. It is, however, manithinketh in his heart, so is fest in dress, in conversahe." Prov. 23:7. "For out tion, in deportment. If a of the heart proceed evil man has religion in the heart thoughts, murders, adulter- it will manifest itself in his ies, fornications, thefts, false life, but if there is none in witness, blasphemies," and the heart the dress will every wicked thing. Matt. never put it there. Purify 15:19. "Just get the heart the heart, and there will be dereth the hearts." Prov. Persons sometimes seek to 21:2. Christ and an impure justify an inconsistent life heart cannot stay inthesame by appealing to the heart, person. The Holy Ghost and obedience. Whenever a never seeks to justify his

failures, but loathes them cometh with clouds; and others; his religion is but a Rev. 1:7. "And I saw the mere matter of surrounding dead, small and great, stand influences. The heart that before God." Rev. 20:12. finds an excuse for doing "And the kings of the earth, wrong because some one else and the great men, and the does wrong is impure, and rich men, and the chief cap-will never see God. The tains, and the mighty men, heart that seeks to justify a and every bond man, and wrong by some one else's every free man, hid themwrong is under the influence selves in the dens and in the of the devil, is on the open rocks of the mountains: and road to hell, and, unless a said to the mountains and change of heart is wrought, rocks, Fall on us, and hide us will find a home in torment. from the face of him that If pure in heart our imper-sitteth on the throne, and fect lives constrain us to from the wrath of the cry, "Lord, not my will, but Lamb." Rev. 6:15, 16. thine," and then Christ be-comes our righteousness, ment, but those who have and we stand absolutely holy not seen him before that day before God.

in heart shall see God is be-terror. Purity of heart is ing fulfilled in the every-day the only condition experience of every one which God will reveal him-whose heart is pure. "They self this side of judgment. shall see God" now in this The reason why so many fail life, is the promise, and not to catch even a glimpse of in judgment. If we never God is their fondness for the see God until the day of judgment, the sight will be a are blinded and our ears are sad one. It matters not how closed by sin. We cannot wicked or how impure the see God and love sin, we canheart is, all will see God in not see God and love the judgment, for "behold, he world, we cannot see God

and longs to overcome them. every eye shall see him, and The person whose heart is they also which pierced him: not pure will seek to justify and all kindreds of the earth his failure by the failures of shall wail because of him."

will be miserable, and the The promise that the pure sight will fill them with

love self. God does reveal heart. An individual may and they love his ways, they Testament and get no more love his Word, they love his out of it than from commit-comforting presence. "He ting any other book, if his that hath my command-heart is impure. ments, and keepeth them, he The study of God's Word it is that loveth me: and he will abound in unsolved that loveth me shall be loved mysteries to every one who of my Father, and I will love approaches it with an imhim, and will manifest my-pure heart. To cling to one self to him. Judas saith sin will veil our eyes, and unto him, not Iscariot, Lord, close our ears to the voice how is it that thou will mani- and presence of God. None fest thyself unto us, and not but the pure in heart can see unto the world? Jesus an- God, all others walk in darkswered and said unto him, if ness, because sin has so a man love me, he will keep blinded their eyes that they my words: and my Father cannot see. will love him, and we will There is no process come unto him, and make which a our abode with him." John brought to God 14:21-23.

to them. They do see him, and may even become will-

any time; the only begotten heart. A man can see all Son, which is in the bosom of these, and yet not see God. the Father, he hath declared So soon as a man is willing him." John 1:18. Jesus is to forsake all for Christ—let ready and waiting to show go of everything, even his us the Father if we will only own good works-he begins allow him to do so. The to see God, and to see him is study of God's Word is dull to love him, and to love him and lifeless work unless we is to obey him. approach it with a pure The pure in heart walk

himself to the pure in heart commit to memory the New

sinner be can without purity of heart. The sinner Jesus here already shows may be made to see feetthat he does reveal himself washing, the Lord's Supper, to his children in this life. non-conformity, and every He does make himself known ordinance of God's house, and love him, and obey him. ing to be baptized—all to no "No man hath seen God at purpose without purity of

with the light of life in them. purified. Though the child should be. No man can have our righteousness. purity of heart and hold to If we keep our hearts pure in heart.

we are reconciled by the work of the sure promise of his Word. purity of heart every God; his Word satisfies us, every day gives him sweeter and we, though perfect, joys, every day is brighter press on to perfection.

Every man stands abso-flict is over. lutely holy by the blood of With purity of heart a Christ, so long as he, by man stands absolutely pure,

They go from strength to of God is holy, righteous, strength, from conquest to perfect as God himself, he conquest, always abounding must go on unto perfection. in the work of the Lord. We stand perfect only be-Baptism without purity of cause we hold Christ as our heart is baptism of water substitute. We have a conwithout the Spirit. It is but stant battle with ourselves the form, but the husk, but that we may grow into the the mere shadow of what it image and likeness of Christ,

one sin; if there be one sin we are always ready to wage that the sinner is not willing, war upon sin, though it be not ready, not even anxious dear to our fallen natures. to forsake, he is not a fit If we keep the heart pure we subject for baptism. The find more trouble with self ordinance will blind him, will than with our neighbors, or hide God from him, instead our brethren. The better we of helping to manifest his learn to know ourselves the divine presence as it will and less we think of self. Withdoes to those who are pure out purity of heart a man will not grow, he is as fully So soon as we are willing developed when he first ento forsake all of self and of ters the Lord's work as he sin, we look into the face of will ever be. Without purity God, reconciled by the blood of heart he will catch no of his Son, we at once ac-clearer views, no sweeter knowledge him and openly joys, no brighter days than confess him in baptism, and when he first entered the Lord. With The blood of Christ satisfies makes a man a better man, and brighter until life's con-

faith, will keep his heart because Christ stands for

him; he will develop higher Word. "I will delight myself and higher degrees of purity in thy statues: I will not forin character because he hates get thy word." Psa. 119:16. sin. With purity of heart In speaking of the godly God's Word becomes fascin-man he says, "But his ating, and volumes of beauty light is in the law

"O for a heart of love my God! A heart from sin set free; A heart that always feels the blood ious to us and is our daily So freely shed for me.

"A heart resigned, submissive, meek, My dear Redeemer's throne, Where only Christ is heard to speak, Where Jesus reigns alone.

"An humble, lowly, contrite heart, Believing, true and clean, Perfect, and right, and pure, and good.

A copy, Lord, of thine."

EVIDENCES OF REGENERATION

Ethel Beck

Part Two

Blessed Bible, how I love it! How it doth my bosom cheer! What hath earth like this to covet? O, what stores of wealth are here!

Man was lost and doomed to sorrow, Not one ray of light or bliss Could he from earth's treasures borrow.

Till his way was cheered by this!

After we have been redeemed we will have a new relish for the Word of God. Against Thee, Thee

and truth reveal themselves. Lord; and in His law doth he meditate day and night." Psa. 1:2. The word is precspiritual food.

> We will also find strength and courage in prayer. We will often seek refuge in the secret closet. "But when thou prayest, into thy closet, and thou hast shut thy pray to thy Father which is in secret; and they Father which seeth in secret shall reward thee openly." Matt. 6:6.

Sinful thoughts and tions will cause pain to the true child of God. He will confess them and repent of "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of tender mercies blot out my transgressions. Wash thoroughly from mine iquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before David found delight in God's have I sinned, and done this

evil in Thy sight: that Thou elder. Yea, all of you be mightest be justified when subject one to another, and Thou speakest, and be clear be clothed with humility: for when Thou judgest." Psa. God resisteth the proud, and 51:1-4.

found the Christ, she was Some of the evidences of Peter and brought him to go the second mile. Jesus. John. 1:40-41. We We will find the old life know what a power in the of sin and works of the flesh power for God. It is the de- are other lists too, but this Lord Jesus. Those who are in Christ Jesus. "And they others enjoy the same fied the flesh things.

keeps humble before God. what kind of a life we live if "Humble yourselves in the we have been regenerated sight of the Lord and He by the Holy Spirit." shall lift you up." James 4:10. "Likewise, ye younger, submit yourselves unto the done, but according to His

giveth grace to the humble. When we have found Humble yourselves therefore something good for our-under the mighty hand of selves, we want to pass it on. God, that He may exalt you When the woman at the well in due time." I Pet. 5:5-6.

eager to tell her friends regeneration as listed can be about Him, so they could seen by others and some know Him too. Jno. 4:28-29, known only to ourselves. It 42. When we have found is very important for us to Him dear to us we want live a holy and righteous life others to get acquainted before the world. We should with Him, too, and enjoy the use the Christian standard blessings of salvation. When in all our dealings and busi-Andrew found the Christ he ness transactions, giving went to his brother, Simon good measure and ready to

church Peter became. It contrasted to the new life in may be that someone whom Christ in Colossians 3 and we lead to Christ will be a Galatians 5:19-24. There sire and mission of a Chris- gives us a picture of the old tian to lead others to the life of sin and a new creature born again want to see that are Christ's have cruciwith the affections and lusts." Gal. The regenerated person 5:24. The people can see by

mercy He saved us, by the come now would washing of regeneration, happy to see Him? If not, and renewing of the Holy why not get right with God Ghost." Titus 3:5.

As children of God desire to be more like Christ. If this is our sincere desire we will become more like Him as time goes on. will want to get rid of unclean habits and filthiness for we know it would please Him. We are just about what we want to be. When we desire a thing so very much we usually attain to it. The more we become associated with the Jesus, the more we will become like Him. Do not children imitate their parents? It is because they consider them their ideal. TS Christ our ideal? "Beloved. now are we the sons of God, and it doth not yet appear know that, when He shall the purple from him, I John 3:2-3.

you today while His mercy is exwe tended to you? Then you have that ever increasing will look for His coming with joy and not dread.

> More like Thee, O Savior let me be, More like Thee from day to day; Never let me from Thy footsteps stray,

Keep me in the narrow way.

More like Thee, O Savior let me be, Pure without, and pure within; Keep me ever from the ways of sin, I the crown of life would win.

More like Thee, more like Thee, More and More, O Christ, like Thee; By Thy grace, O let me day by day, Grow more and more like Thee.

Dallas Center, Iowa.

WINE AT THE CROSS

W. E. Bashor

"And when thev what we shall be: but we mocked him, they took off appear, we shall be like Him; put his own clothes on him, for we shall see Him as He and led him out to crucify is, and every man that hath him. And they compel one this hope in him purifieth Simon a Cyrenian, who passhimself, even as He is pure." ed by, coming out of the country, the father of Alex-Is it not the longing de- ander and Rufus, to bear his sire of every true Christian cross. And they bring him to see Him and be with Him? unto the place Golgotha, Dear reader, are you ready which is being interpreted, to meet Him? If He should The Place of a Skull. And

they gave him to drink wine refuse to suffer in any way, mingled with myrrh: but he the cruel tortures, of the received it not." Mark 15: Roman cross for the sins of 20-23. Goodspeed, says they man. As to the bodily tor-

that was offered to him that Therefore there must have with a narcotic, for the pur-son for His refusal than that pose of killing pain. The commonly expressed. What other two thieves who were is it? being crucified justly, evidently were not offered this and offered himself as a sacwine. But Jesus was inno-rifice to take away the sins cent and evidently the Cen- of the world. He was the turion wished to relieve His anti-type of the old Levitical suffering, out of a feeling of Priesthood, and was mercy to Him whom he obedient Son of knew had been unjustly con-Jesus must of necessity have demned to death upon a obeyed the commandments false accusation; and be-of God. Leviticus 10:8-11. cause Pilate had been driven "And the Lord spake unto to condemn him for fear of Aaron, saying, Do not drink his own safety, by the Sad-wine nor strong drink, thou, ducean priests who threaten- nor thy sons with thee, when ed to accuse him to the king ye go into the tabernacle of of Rome, since Jesus was the congregation, lest ye die: King of the Jews.

Since the other two were throughout your not offered this wine, it was tions: And that ye may put an act of mercy on the part difference between holy and of the Centurion, then why unholy, and between unclean should Christ not have drank and clean; and that ye may it?

ever heard, and that is not Lord hath spoken unto them satisfactory, is that Jesus by the hand of Moses." refused this drugged wine Why Jesus refused because he did not wish to drink of the drugged wine

offered him drugged wine. ments, He was only to suffer The question now is why the same as the two robbers, did Jesus not drink the wine who were crucified with him. was drugged, or medicated been a far more exalted rea-

Jesus was our high priest, it shall be a statute forever teach the children of Israel The only answer I have all the statutes which the

offered to Him by the lump, as ye are unleavened. Roman Centurion, which For even Christ our passwas a part of his ration, and over is sacrificed for us." I was fermented as well as Cor. 5:6-7. By this we see drugged, and so was an in-that the crucifixion occurred toxicant, and forbidden to during the passover week, Christ, as our High Priest, was done by Christ himself, and also as an Israelite; and offering his body as a sacriwas forbidden to the whole fice, to free mankind from nation during the seven sin, but he was days' preparation for the spiritual High Priest fulfill-Passover. And Jesus came ing the duties of His office to "fulfill the whole law." of sacrifice. He obeyed it absolutely, and So we must conclude as we refused to drink both as a study the Holy Scriptures, Priest and Israelite. He did which shall make us wise not abstain with the object unto salvation, that there is of securing to Himself the nowhere in all the teaching utmost of bodily agony; nor of the Bible, one single stateis any such motive suggested ment for the contention, in the gospels. The divine that we can drink laws, and the statements of munion wine that is intoxithe apostles tell us why cating and not offend Jesus refused to drink of God of Heaven. the drugged wine offered to him by the pagan Centurion.

Upon that day Jesus entered upon His office of High Priest of the Christian church, and was about to sacrifice the Paschal Lamb, his fleshly body, upon the Cross, to take away the sins of the people forever. Paul commenting up this spiritual lovefeast service on Satvery fact, said, "Know ve urday, May 15. not that a little leaven leaveneth the whole lump? ful. Also for the good messages Pudge out therefore the old which they gave us during Saturleaven, that ye may be a new day and Sunday.

Live Oak, Calif.

WAUSEON, OHIO

The West Fulton church of near Wauseon, Ohio, enjoyed a very

Twelve elders and minister were

About 65 were present at the tables with Bro. Paul R. Myers officiating.

We have had much sickness in our midst the past winter, but all are improved now for which we are thankful.

We ask an interest in the prayers of the faithful that we may remain true to the end.

Sister Sarah Roesch, Cor.

OBITUARIES

RALPH J. DICKEY

Ralph J. Dickey, son of Elder Howard R. and Sister Fannie Dickey; was born June 5, 1927 at West Milton, Ohio, passed away from this life on May 23, 1948, at Pekin, Ill., after injuries suffered from a serious automobile accident.

Besides his father and mother, he leaves to mourn his passing, three sisters and one brother, also a number of other relatives and friends. Two brothers preceded him in death.

Funeral services were conducted at the Deer Creek Baptist church in Deek Creek, Ill., at 1 p. m., May 26, and the body was buried in the Swan Lake Memorial Garden northwest of Peoria, Ill. Services conducted by the writer assisted by Eld. George Replogle.

By his personal warmth and sincerity, Ralph had established himself in the hearts of his many friends and neighbors, and his untimely passing is difficult to believe, but we must all accept the will of God.

Melvin Roesch.

HISTORY

William E. Kinsley

A record of the kingdom of heaven, established by Jesus Christ, taught by parables, by example and precepts.

Matt. 13: The parables of the sower, 3rd verse, and he spake many things in parables saying, behold a sower went forth to sow. verse. The kingdom heaven is likened unto a man which sowed a good seed in his field; 31st verse, The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; 33rd verse, The kingdow of heaven is like unto leaven which a woman took and in three measures meal till the whole was leavened; 44th verse, The kingdom of heaven is like unto treasure hid in a field; 45th verse, The kingdom heaven is like a merchant man seeking goodly pearls; 47th verse, The kingdom of heaven is like unto a net that was cast into the sea, gathered of every kind; 52nd The kingdom verse, heaven is like unto a man that is an householder.

Matt. 21:33, The kingdom eth to his flesh shall reap is like a certain householder corruption, but he that sowand also the 28th verse, A life everlasting. certain man had two sons, Job 4:8, They that plow and he came to the first and iniquity, and sow wickeding into a far country. reap bountifully."

things are done in parable. ye shall loose on earth shall Behold there went out a be loosed in heaven." sower to sow." Luke 8, others in parables. A sower would take account of his went out to sow his seed, and servants. O thou wicked as he sowed, some fell by the servant, I forgave thee all wayside." Now the parable that debt . . . Shouldst not is this, the seed is the word thou also have had compasof God, we are living in the sion on thy fellow servant, kingdomage, the time of even as I had pity on thee? sowing.

man soweth, that shall he mentors, till he should pay

which planted a vineyard, eth to the Spirit shall reap

said, son go work today in ness, reap the same. John my vineyard. Matt. 22:2, 4:36-37, He that reapeth re-The kingdom of heaven is ceiveth wages and gathereth like unto a certain king fruit unto life eternal, that which made a marriage for both he that soweth, and he his son. Matt. 25, The king-that reapeth may rejoice todom of heaven likened unto gether. Herein is that sayten virgins which took their ing true one soweth, another lamps, and went forth to reapeth. II Cor. 9:6, "He meet the bridegroom; 14th which soweth sparingly shall The kingdom of reap sparingly, he which heaven is like a man travel-soweth bountifully shall also

Mark 4, "He said unto you Matt. 18:18, "Verily, I say it is given to know the unto you whatsoever ye shall mysteries of God, but unto bind on earth shall be bound them that are without all in heaven, and whatsoever

The simplest form of "Unto you it is given to logical kingdom, referring to know the mysteries of the verse 23, The kingdom likenkingdom age, the time of ed unto a certain king, which And his Lord was wroth, and Gal. 6:7, Whatsoever a delivered him to the toralso reap. For he that sow-all that was due unto him.

ly Father do also unto you, the Son of man is come to if ye from your hearts for-save that which was lost." give not everyone their tres- Eph. 2:1, 4-5, You hath he passes. He the Father and quickened, who were dead in the Son only has the power trespasses and sins, but God, to loose and to bind over who is rich in mercy, for his there, we have the oppor-great love wherewith he tunity here on earth if we loved us, even when we were will, this power is not given dead in sins, hath quickened to fallible men, but we must us together with Christ, by comply with his word and grace are ye saved, through will, and forgive from the faith, and not of yourselves: heart every one his brother It is the gift of God. their trespasses, in order to get a clear title.

Jesus said suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven. Verily I say unto you, except ye be converted, and become as little children ye shall not enter into the

kingdom of heaven.

John 12:47, "If any man hear my words and believe not, I judge him not, for I come not to judge the world. but to save the world. Ye in the September Reader's judge after the flesh: I judge Digest, had included in his no man, He that rejecteth graphic description of the me, and receiveth not my signs of sickness in our eduwords, hath one that judg-cational system the conclueth him, the word that I have sions to which the symptoms spoken, the same shall judge inevitably lead: that the him in the last day."

man is not come to destroy better pay for our teachers, men's lives but to save greater prestige for our

So likewise shall my heaven-them." Matt. 18:11, "For

Hymn:

When I can read my title clear To mansions in the skies; May I but safely reach my home, My God, my heaven, my all.

Hartville, Oho.

OUR SCHOOLS NEED MORE THAN OUR MONEY

By Stanley High

I wish that Philip Wylie, nature of the malady is not Luke 9:56, "For the Son of academic but moral: that

school will not cure it—un-ial and academic tool. But less the moral purposes of it had one thing for which education are revived; that neither money nor degrees starting such a revival is up can compensate—moral purto us, laymen and parents.

late, self-disciplined, reason-American public

lateness," which Mr. Wylie upon a grander regards as the greatest fail-lower instincts and ure of our educational tendencies of and rhetoric stands between schools are forming of time, enriching history it-manity?" self." Countless others, bewhich they thought about cago: made the difference.

lacked almost every mater- a clear theory, formed in the

pose.

We want our children to Listen to these questions become all that Mr. Wylie by which, a century ago, says they should: "articu-Horace Mann, father of the able, informed, responsible system, judged our schools: human beings." But it is "Do they cultivate the highuseless to expect them to be-er faculties in the nature of come so unless they learn childhood - its conscience, the values which make be- its benevolence, a reverence coming so worth while. for what is true and sacred? "Our growing inarticu- Or are they only developing scale the the race? system, is not nearly so Knowing that the foundaserious as our growing un-tions of national greatness certainty as to what is worth can be laid only in the inbeing articulate about. dustry, the integrity and the Something more than awk-spiritual elevation of the wardness with words, tense people, are we sure that our us and "men like Adams, charatcer of the rising gen-Jefferson and Lincoln whose eration upon the everlasting words cut into the very walls principles of duty and hu-

Listen, too, to the words for and since, had "tools to with which, in the early think with" as good as theirs. years of this century, Presi-Not the tools but the truths dent William Rainey Harper they thought about and the addressed freshmen enterburning conviction with ing the University of Chi-"Young gentlemen, an educated man is a man The ltitle red schoolhouse who, by the time he is 25, has

light of human experience that, of the hundreds of down the ages, of what con-thousands of students enstitutes a satisfying, a signi-rolled, 96 per cent from maficant life and who, by the triculation to graduation age of 30, has a moral phil- "devoted no time to any osophy consonant with racial systematic study of ethics, experience. If a man reaches the science of the good life." these ages without having In 1939, after three years' arrived at such a theory, study, the Regents' Inquiry such a philosophy, then, no into secondary school educamatter how many facts he tion in New York State conhas learned or how many cluded that, "in spite of the processes he has mastered, fact that New York's schools that man is an ignoramus are as good as those in other and a fool, unhappy, prob-states, we are turning out a ably dangerous."

that education necessarily ready for adult life. They produced better

dollar-a-year educational look for work, or how system is the most impress-work when they get a job. ive school establishment in They are not prepared to be red schoolhouse was a better community or home life. investment.

more than a generation has or minds. Few have imteachers and teaching than individual inner life and any living American, recent-growth, any skill in working ly declared: "We are uncer-with others, or any protectain as to where we are go-tions against mob hysteria, ing, and where we want to propaganda, shallow prejugo, and why we are doing dice

Three years ago a poll in

vast number of boys and Our forefathers believed girls each year who are not people. have no idea what work Their kind of education did. means, what sort of oppor-Materially, our 2½-billion-tunities there are, how history. Morally, the little useful citizens or to enter They do not know how John Dewey, who for take care of their own bodies had more influence on our planted in them any seeds of or economic bricks."

For those moral defic-American institutions of iencies of education we layof higher learning revealed men and parents must, on

two counts, share the blame. What the rest of America is pected schools to do not only fathers did not expect educatheir job but ours.

had done their whole, cer-their children. tainly their most important, We, however, expect the

is time we gave as much at-undertaking. We do

cators can or will do this Education is not likely to without us is expecting too recover its moral purposes much of them. Our schools until we undertake to disare not something apart-cover ours. More than our

First, we have too often largely determines what limited our interest in they are. The little red schools to meeting their ma-schoolhouse had moral purterial requirements. Second, pose because America had we have too generally ex-moral purpose. Our foreeir job but ours.

This year 44 state legisla- expense, for their private detures passed nearly 400 laws ficiencise. They expected it for more adequate school to strengthen and broaden financing-and, doubtless, the moral training which adjourned convinced they they, at home, were giving

duty toward education. school to do its job of moral It is time we woke up to training and ours as well. We the disheartening fact that want our children to become there is no educatonal vir-good, happy, useful memtue, per se, in increased edu-bers of society, but too many cational appropriations. It of us offer little help in the tention to what our children aim to let it interfere with are taught as we give to the our habits, attitudes and kind of building they are practices. Instead, we fall taught in and the salaries back on the American dogma paid their teacher. It is that education is the ultitime we followed our school mate panacea, and we send children and our school dol- our children to school belar into the school to help lieving they will get from our educators revive those their books and teachers the purposes which will enable example we have not provideducation to meet the moral ed them, the inspiration we needs of America.

To suppose that our eduwe have not affirmed. have not aroused, the values

from the rest of America. schools would profit from

that discovery.—By permission, The Readers Digest. Sel. by Ord L. Straver.

HISTORY

Wm. E. Kinsley

"All scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished heavenly places in Christ unto all good works." II Tim. 3:16. For the prophets of old spake as they were moved by the Holy Spirit.

the dead the third day, and so be that the spirit of the ed in his name among all Spirit of God, they are the nations, beginning at Jeru-Sons of God. salem." Luke 24:46. The

us by his son.

"Ye were without God. and Christ in the world, having no hope, but are made nigh by the blood Christ, therefore, ye are no more strangers, but fellowcitizens with the household of God." Eph. 2:12. who is rich in mercy for his great love, wherewith he loved us, hath quickened us together with Christ, has raised us up together, and made us sit together in Who hath delivered Jesus. us from the power of darkness and translated us into the kingdom of his dear Son. "Thus it behoved Christ For we were sometime darkto suffer, and to rise from ness but now are ye light, if that repentance and remis- Lord dwell in you. For as sion of sins should be preach- many as are lead by the

God commendeth his love law and the prophets were toward us, in that while we unto Moses, but grace and were yet sinners, Christ died truth came by Jesus Christ. for us. "Behold therefore For Moses said a prophet the goodness and severity of shall the Lord raise up unto God: on them which fell, you of your brethren like severity but toward thee, unto me, him shall ye hear. goodness." The goodness of For God who at sundry God leadeth thee to repenttimes, and in divers man-lance. "Surely goodness and ners, spake in times past mercy shall follow me all the unto the fathers, hath in days of my life: and I will these last days spoken unto dwell in the house of the

there is no law.

"To the praise of the glory | "Wherefore God also hath grace; wherein he hath and things under the earth: abounded toward us in all and that every tongue should wisdom and prudence: Hav-confess that Jesus Christ is ing made known unto us the Lord, to the glory of God mystery of his will, accord-the Father." Phil. 2:9. ing to his good pleasure "I beheld, and lo, a great of your salvation; in whom the throne, and before

Lord forever." Psa. 23:6. the hope of his calling, and "How great is his goodness, what riches of the glory of and his beauty." Zech. 9:17. his inheritance in the saints, "Thou crownest the year and what is the exceeding with thy goodness." Psa. greatness of his power to-65:11. For the fruit of the ward us who believe, accord-Spirit is love, joy, peace, ing to the working of his faith, gentleness, longsuffer-mighty power, which he ing, goodness, meekness, and wrought in Christ, when he temperance: against such raised him from the dead. and set him at his own right "Blessed be the God and hand in the heavenly place, Father of our Lord Jesus far above all prinpicality, Christ, who hath blessed us and power, and might, and with all spiritual blessings dominion." Eph. 1:3, 6-9, 13, in heavenly places in Christ."

of his grace, wherein he hath highly exalted him, and made us accepted in the begiven him a name which is loved. In whom we have re-above every name, that at demption through his blood, the name of Jesus every the forgiveness of sins, ac-knee should bow, of things in cording to the riches of his heaven, and things in earth,

which he hath purposed in multitude, which no man himself." "In whom ye also could number, of all nations, trusted, after that ye heard and kindreds, and people, the word of truth, the gospel and tongues, stood before also after that ye believed, Lamb, clothed with white ye were sealed with that robes, and palms in their Holy Spirit of promise." hands: and cried with a loud "The eyes of your under-voice, saying, Salvation to standing being enlightened; our Good which sitteth upon that ye may know what is the throne, and unto the

Lamb. Saying, Amen: Bless- and the bride say, come, and ing, and glory, and wisdom, let him that is athirst come, thanksgiving, and honour, and power, might, be unto our God forever, and ever, Amen." Rev. 7:9-10, 12.

Who are these which are arrayed in white robes? and whence come they? These are they which came out of great tribulation, and have washed their robes. made them white in the blood of the Lamb. For the Lamb which is in the midst the throne shall feed them, and shall lead them unto living fountains waters: And God shall wipe away all tears from eyes. And they shall see his face: and his name shall be in their foreheads, and there shall be no night there, for the Lord God giveth them Blessed is he that light. keepeth the saying of the prophecy of this book. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the ctiy.

I, Jesus, have sent mine angel to testify unto vou these things in the churches. I am the root and offspring of David, and the bright and To know the blessed Saviour morning star. The Spirit And trust Him day by day.

and and whosoever will let him and take the water of life freely; for the time is at hand.

Jerusalem my happy home Oh how I long for thee: When will my sorrow have an end? Thy joys then shall I see Thy walls are all of precious stone, Most gloroius to behold.

Thy gates are richly set with pearl, Thy streets all paved with gold. Prepare us Lord, by grace divine For thy bright courts on high, Such sparkling light by sight,

Has never yet been seen. Hartville, Ohio.

GOD CARES

God has a tender reason For everything we face, Just as each change of season Makes earth a sweeter place: For every night, a morning, For every thorn, a flower, His rainbow bright adorning The silver of the shower; Unfailing, comes tomorrow, To work His will and tell-God cares through joy or sorrow; God lives, and all is well. "Casting all your care upon Him, for He careth for you." I Pet. 5:7.

THE LIFE THAT PAYS

Addie Royer,

Dallas Center, Iowa.

It pays to be a Christian, It pays in every way,

The world will alway fail you, No matter where you go; Sin always leads to sorrow, To sadness and to woe.

Christ died upon the cross
To save your soul form sin;
Open now the door by faith,
He'll gladly enter in.

He'll answer all your questions, He'll surround you with His care, He'll solve your every problem, Your heavy burdens bear.

He understands completely, He listens when we call; Our everlasting portion, Christ lifts us when we fall.

He'll never, never leave us,
A' blessed fact to know;
So we'll live for Him completely
As heavenward we go.
—Clifford Lewis.

Selected by Ethel Beck.

GOD'S MYSTIC POWER

They cannot shell His temple, Nor dynamite His throne; They canont bomb His City, Nor rob Him of His own.

They cannot take Him captive, Nor strike Him deaf and blind, Nor starve Him to surrender, Nor make Him change His mind.

They cannot cause Him panic, Nor cut off His supplies; They cannot take His kingdom, Nor hurt Him with their lies.

Though all the world be shattered His truth remains the same; His righteous laws still potent, And "Father" still His name. Though we face war and struggle
And feel their goad and rod,
We know above confusion
There always will be a God.
Selected by Addie Royer.

DEVOTIONAL LESSONS FOR JULY

Theme "Covetousness"

Memory verse: Matt. 16:26. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Thurs. 1-Ex. 18:13-26. Fri. 2-II Pet. 2:1-10. Sat. 3-Mark 7:14-23. Sun. 4-Job 20:1-19. 5-Prov. 1:1-19. Mon. Tues. 6-Matt. 6:19-34. Wed. 7-Rom. 1:18-32. Thurs. 8-Prov. 22:1-16. Fri. 9-Phil. 3:13-21. 10-II Tim. 3:1-7. Sat. Sun. 11-Psa. 10:1-12. Mon. 12-John 6:22-29. Tues. 13-Job. 31:14-28. Wed. 14-Neh. 5:1-9. Thurs. 15—Eph. 5:1-8. Fri. 16-Prov. 23:1-14. Sat. 17-Luke 14:12-24. Sun. 18-Psa. 119:33-40. Mon. 19-Eccl. 5:1-17. Tues. 20-Rom. 13:7-14. Wed. 21-Prov. 15:26-33. Thurs. 22—I Cor. 5:9-13. 23-Heb. 13:1-6. Fri. Sat. 24-Prov. 11:18-31. 25-Luke 12:13-21. Sun. 26-Ex. 20:12-17. Mon. 27-Prov. 30:1-9. Tues. Wed. 28-I Tim. 6:1-14. Thurs. 29-I Tim. 7:17-21. Fir. 30-Prov. 21:20-31. Sat. 31-Col. 3:1-10.

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ADULT SUNDAY SCHOOL LESSONS

July 4—Judg. 2:1-23.
July 11—Judg. 3:1-31.
July 18—Judg. 4:1-24.
July 25—Temperance. Tit. 2:1-15.
Aug. 1—Judg. 5:1-13.
Aug. 8—Judg. 6:1-35.
Aug. 15—Judg. 6:36-7:25.
Aug. 22—Judg. 8:1-35.
Aug. 29—Judg. 9:1-57.
Sept. 5—Judg. 10:1-18.
Sept. 12—Judg. 11:1-40.
Sept. 19—Judg. 12:1-15.
Sept. 26—Judg. 13:1-25.

PRIMARY SUNDAY SCHOOL LESSONS

July 4-The Great Physician. .. Jno. 5:1-9. July 11—The Bread of Life. Jno. 6:31-41. July 18—Sight Restored. Jno. 9:1-12. July 25—The Healed Man's Testimony. Jno. 9:13-25. Aug. 1-The Good Shepherd. Jno. 10:1-10. Aug. 8—Lazarus Sleepeth. Jno. 11:1-11. Aug. 15—Jesus Comforts Mary and Martha. Jno. 11:17-29. Aug. 22—The Raising of Lazarus. Jno. 11:33-46. Aug. 29—The Supper at Bethany. Jno. 12:1-11. Sept. 5-Christ, The Servant. Jno. 13:1-17. Sept. 12—Christ Comforts The Disciples. Jno. 14:1-14. Sept. 19-The True Vine. Jno. 15: 1-11. Sept. 26—Christ's Friends. Jno. 15: 12-23.

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Vol. XXVI

July 1, 1948

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

REFLECTIONS

ed with a safe return from tion in accord with General Conference, we have holy word. had a few moments to meditate over the spirit mani-upon in our business sessions fested, the messages deliver-will not benefit us unless we ed, and the work agreed individually become familiar upon.

except for the first day, all understand and obey the the sessions and services word of God. were well attended. The speakers also put forth an committees: to compile the effort to zealously and intel-business of General Conferligibly preach the word of ence, to coordinate God. Most of the people Church Manual with the were enabled to hear and the Polity Booklet, to direct our attention was good. The Sunday school work, to imamount of work did crowd prove our singing, to furnish many but most of the folks us with material to systemaremained for the closing of tically study the Bible, to the business.

fit to our individual lives depends upon our use of them Since we have been bless- and our personal medita-

The conclusions with them and fit them into The weather being ideal our lives so as to more fully

The work of the various plan for better facilities and There is one thought at control of our printing, and least that we all should re- to guard against and avoid member. However enlight-the temptations and sinful ening and true to scripture practices of the world; all the messages were, the bene-will be useless individually unless we each apply selves to use these means to fulfill God's plan of salvation in our individual hearts.

The mind is trained. directed, and used largely as we would have it. It depends upon us as to what extent we been said and done is rewill benefit by the efforts, and agreements of our beloved brotherhood. We use our blessings and talents, to the glory of God, largely as we wish.

It takes prayer, submission, efforts, and zeal to train the mind and direct the heart in the way God would have it to go and while, opportunities and environment can be very helpful, it depends on us individually to "apply our unto wisdom.

services, and Bible and that we all may grow in should be. grace and in the knowledge of our Lord and Savior, Jesus Christ, until all we come unto the fulness of the Gospel was preached Godhead bodily.

CONFERENCE MEDITATIONS

Paul R. Myers

Another General Conference is history. What has corded forever in Heaven. How, and to what extent we will profit by it depends on each one individually?

While meditating on the past conference, there are a few things which impressed the writer. One was the fine fellowship. Possibly, at no other conference was there a deeper feeling for one another. Brethren and sisters seemed to enjoy each others presence to that extent that there was sorrow in departing. Too, the Christian association was soul filling and May we individually pray e d i f y i n g. Strengthening for: the success of the mis-each other in the faith by sionary work at various fellowship is greatly to be places; for the ministers, desired. Under such conditeachers, and leaders who tions it is so pleasant to say push forth the work in our hello and so hard to say Sunday schools, preaching goodbye. In the family of study; God, that is the

To those that were privileged to listen to the preaching services each day, it must surely be said that the Rhodes Grove.

brethren, who so ably broke sides of a question and we the Bread of Life to us, gave should be Christian enough us all a greater responsibil- to be willing to abide by the ity and surely a greater majority rule. I believe in comprehension of His Word our doing just that, is the and Will. The various sub-reason we had such a jects chosen harmonized so business meeting. nicely and the christian man- Now, since this conference ner in which they were de- is past and gone, let us look livered surely signifies that forward to next year, when they were prompted by the God permitting, we may Holy Spirit. Knowing that meet again. Until then, let many of the speakers were each one who has named His asked to take the place of name, live closer to His another and had short notice word, grow more Spiritual, to prepare, we must conclude and let our light shine that they did it, not on their brighter than we have in the own strength, but on God-past. given strength.

Not to be forgotten was the fine spiritual singing. When we are permitted to assemble together and sing hymns with the Spirit and understanding, mingling our voices together, we surely re- It is my opinion that one ceive a blessing. Then too, cannot choose a subject that to sing together is surely a is more important than this, foretaste of heaven.

With reference to the Future Church. conference, it is commend- What are we doing for our able the moderated manner loved ones who, some day, in which each conducted must carry on the work. himself and his remarks on We are living in perilious the various papers. We do times. Wickedness not always agree on a mat- abounding. ter but our spiritual life florishing. should be such that we are I think it is necessary that

Greentown, Ohio.

THE RISING GENERATION

J. F. Marks

the Rising Generation or the This is a business which came before matter of great importance. Apostasy

willing to entertain both we, who are rearing chil-

BIBLE

West Milton, Ohio, July 1, 1948

Published Board of Publication of the Dunk- the world into the church. ard Brethren Church in the plant of the Record Printing Co., Com-Street, West Milton, Ohio.

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Ray S. Shank, Mechanicsburg, Pa., Associate Editor.

Paul R. Myers, Greentown, Ohio, Associate Editor.

dren, become wide awake to stroyed. teaching and being interest-takes are made. We should ed in them. We, who have rejoice that the gates of hell children in the church, do we will never prevail against the point out to them how neces-church of Christ. If we live sary it is to live up to our true to the promises, which promises? O that we may we made when be faithful to God, our crea-down in the liquid tor. Are we going backward we will keep Christ as our forward? Have crucified the flesh SO have no desire to follow the eternal life. fashions of the world. I be- A falling from the faith of lieve Satan is well pleased if the gospel brings to

MONITOR he can keep the most of our young people out of the church, and induce others to semi-monthly by the try to bring the fashions of

I am made to wonder what mercial Printers, 2-4 South Miami God thinks when people, who are raising a family, rebel aganst the decisions of the at West Milton, Ohio, under the church? I believe it would Act of March 3, 1879. be good if all of us that are bringing up children would think seriously, what will the future church be? How sad to think there are plain people whose and actions prove they think it is not necessary to have a plain church. Sometimes we hear talk that proves we have people that would well satisfied if it was We should our responsibility and duty seek the praise and honor of in bringing up our children man but of God. We should in the way they should go. not get the idea we will find I see evidence of lack of a church in which no miswe we leader. The wages of sin is we death but the gift of God is

mind a picture of the future living up to our duty. Can which I do not like to see. we truly say; I love thy Wickedness is growing kingdom Lord, the house of worse. As I think back to thine abode, for her my tears my boyhood days I conclude shall fall, for her my prayers that the danger of being de-ascend. ceived is much greater now. I often think I think it is necessary to be apostle Paul's warning to alert and wide awake at all Timothy, he was not only times. We must teach and concerned about the present plant into the hearts of our church but also of the future children the difference be-church. He worked hard for tween evil and good and the church in his presence. show them the true way, He looked into the future even though we may be evil and warned of false teachers spoken of.

powerful weapons which self to be deceived. When life. If one brings to their career on earth was nearing mind the history of our its end, his mind was on the country concerning the re-preservation of the church. ligious life, never before was While viewing the past he real Christianity in such said, I have fought a good great danger. Dear ones are fight, I have finished my leaving us. We are often re-course, I have kept the faith, minded that we have no henceforth there is laid up abiding city here. We know for me a crown of righteousnot how long we will be ness and not for me only, but here. There never was or also for those that love His will be any salvation in de-appearing. lusion and corruption.

Christ is a privilege for all. ize, its fulness in this flesh-The support of the church is ly body. Joy that passeth not only a privilege but also understanding. Joy the a duty for all. Look to the world can never give. Such Gospel of Christ and we can shall be the crown of rightsee for ourselves if we are cousness. This crown is not

and teachings. He told In our time men have Timothy to hold fast to the made great inventions and true way and not allow himstand as a threat to human the apostle Paul saw that his

This crown of righteous-The saving gospel of ness is far too great to realat the beginning nor in the or even a certain chapter and rising generation, which the author's thoughts. someday will be the future church.

Rd. 1, Felton, Pa.

BOOK REPRINT

(Since it will take nearly a year to reprint the series of chapters of the book "The Lord Our Righteousness," it may be wise to reprint the editorial used when we started this serial Jan. 15, 1948.)

The Editorial Board has decided to print the book "The Lord Our Righteousness" as a serial, chapter by chapter, in the Bible Monitor. This book was written about forty years ago by Elder S. N. McCann. Sister Zora Montgomery has ected and submitted this book to us for printing.

As you read the chapters of this book from issue to issue there are two important thoughts that we would like for you to keep in mind.

First, in any book, even the Holy Bible, we dare not pick out a certain paragraph no condemnation to

middle but it comes to those base all our conclusions on who endure faithful and it, but we must consider the true to the end. Let us never book as a whole. All parts forget our duty and great make up the book and it responsibility toward the takes all parts to complete

> Second, no book written by man can be taken as positive authority, especially in Spiritual things. The Holy Bible is the final authority, the truth, the word of God. The best of other books merely gather together the thoughts of the Bible on any particular subject or reason on and discuss a subject as to get one to meditate on and search the Bible.

> May you consider the author's reasoning as he develops one thought or another in succeeding chapters and may you search the Scriptures to see things are so.

THE LORD OUR RIGHTEOUSNESS

Divine Assurance Secured To Righteousness, Holiness and Perfection

(Reprinted by permission of Brethren Publishing House, Elgin, Ill.)

CHAPTER 11

"There is therefore now them which are in Christ Jesus, ing, "For I am not ashamed who walk not after the of the gospel of Christ: for it flesh, but after the Spirit." is the power of God unto Rom. 8:1.

short of divine assurance of plete bondage of sin. their acceptance, both exter- As Abraham, by the power know that they are his. "For dead in a figure, Heb. 11:19, we know that if our earthly so the child of God, by the house of this tabernacle were power of faith, stands justiing of God, an house not obedience; but he made with hands, eternal in divine assurance of his acthe heavens. . . . Therefore ceptance until his work we are always confident, ... wrought. We are confident, I say, and To let anything come bewilling rather to be absent tween him and literal obedifrom the body, and to be ence would show a lack present with the Lord." II faith; hence he is not justi-Cor. 5:1-8.

unlocks the fountain for sin plete justification, and uncleanness, we would brings divine assurance. The question the faith that would gift of life is offered, but we allow an individual to stop must accept it, or it cannot short of literal obedience to be ours. "To them gave he the Word of God.

this article in reference to lieve on his name: which divine assurance following were born, not of blood, nor literal obedience must be al- of the will of the flesh, nor of ways understood to imply the will of man, but of God." living faith and purity of John 1:12, 13. All who beheart on the part of the in-lieve have the power to bedividual. We hear Paul say-come sons of God; but not

salvation to every one that All who come to Christ be-believeth." Rom. 1:16. Every lieving, and penitently sub-believer holds in his hands mitting all to him with a the power by which he may pure heart, will not stop be delivered from the com-

nal and internal. They are of faith, offered Isaac and made to see God and they received him back from the dissolved, we have a build-fied, even prior to literal

fied. To press on, trusting While faith is the key that Christ, shows full faith, compower to become the sons of Whatever we may say in God, even to them that believes, he cannot be a son of go to Christ from power. The birth of blood felt need for him The Jews believed that they teachings and doctrines birth of blood, having de-follow Jesus. cended from Abraham. To be born of God applies Rom. 13:14.

surance is literal, legal self-God. righteousness.

man will not church simply because the offering of the body of father, mother or some Jesus Christ once for all."

the power. The friend wants them to do so, power is in the hands of the and thus they are born of the Though he be-will of man. If we do not God unless he uses the sense of guilt, from a deepwill not apply the power. Savior, we will follow the were sons of God by the men as readily as we will

be born of our own wills the power and we become does not apply the power, sons of God—we are saved. for we must put on "the While all this is accomplish-Lord Jesus Christ, and make ed by the power of faith, not provision for the flesh, and we stand justified, not to fulfill the lusts thereof." by works but by faith, we press on to full, complete, Many believe this; but literal assurance. To willthey make provision for the fully stop short of complete, flesh, by choosing a church literal obedience would prove that will allow them to be that we have not been befashionable, to attend par-gotten of God. To render ties, to play cards, or to complete, literal obedience follow some other fleshly de-carries divine assurance to sire without restriction. All every humble penitent that who make provision for the he is born of God. "Being flesh, be it ever so small, born again, not of corruptcannot have divine assur-ible seed, but of incorruptance that they are God's own ible by the word of God." I elect. They lack the power Pet. 1:23. Born of God is of the faith that lays hold here said to be of incorruptupon God. Their only as-ible seed, by the Word of

"He taketh away the first, To be born of the will of that he may establish the supply the second. By the which will Many join the we are sanctified through here said to be by The Will that believeth and is bap-

"Grace be to you and 16:16. peace from God the Father, Here pardon is assured for our sins, that he might Word. "Repent, and be bapdeliver us from this present tized every one of you in from the present evil world Holy Ghost." Acts 2:38. according to the Will of God, The man who is justified are born of God by the Word, mere sense of feeling but by livered from the world by by a clear "thus the full import of this ques- is saved and he will not tion when he says to Nico-hesitate to answer, "Yes." demus, "Except a man be Ask him how he knows it born again, he cannot see and he will tell you, "Bethe kingdom of God." Nico-cause God says so." Ask him demus not understanding, whether he feels it, and he Jesus comes to the literal and will tell you that he is says:: "Except a man be ways rejoicing, because he born of water and of the knows. He feels because he Spirit, he canot enter into knows and does not know bethe kingdom of God." John cause he feels. The eunuch 3:3-5. We notice that both went on his way rejoicing tional to entrance into God's God's Word for it that he kingdom—the church. When was a saved man, that his by the power of faith, the sins were pardoned, that he individual submits to Christ was in Christ's kingdom. in baptism, he puts on Acts 8:39. Christ. "For as many of The jailer, with all his you as have been baptized house, rejoiced after bapinto Christ have put on tism because he had divine

Heb. 10:9-10. Sanctified is Christ." Gal. 3:27. "He of God, his Word. tized shall be saved." Mark

and from our Lord Jesus the penitent who, in humble Christ, who gave himself faith, submits to God's evil world, according to the the name of Jesus Christ for will of God and our Father." the remission of sins, and ye Gal. 1:3-4. We are delivered shall receive the gift of the

which is his Word. Then we by faith stands not by a sanctified by the Word, de- a positive, literal assurance, the Word. Christ touches Lord." Ask him whether he water and Spirit are condi-after baptism because he had

the spirit, and the water, and when our faith leads us the blood: and these three complete submission. bow to Christ in baptism, and is baptized shall we apply the blood of Jesus, saved." Mark 16:16. or, at least, receive the divine assurance that it is applied. Thus we are sanctified and cleansed "with the washing of water by the word." Eph. 5:26.

When Christ's blood is applied we know that it cleanses us from all sin; we pressed by a common reknow that we stand holy-mark coming from some of "Not by works of righteous- the sermons of our minisness which we have done, tering brethren, which but according to his mercy speaks to the effect that we he saved us, by the washing as a church are not doing or regeneration, and renew- the best we can to uphold ing of the Holy Ghost." the doctrine of the church. Titus 3:5. It is not the liter-I don't deny the truth of the al obedience that gives right-remark because the evil eousness; the faith that spirit will always seek to would stop short of literal confound and confuse the obedience, stops short of church, but it brings a fear any real ground of assur-upon me that I can not enance. They who refuse to joy because I must think of obey cannot have assurance those who should be saved. by faith, because the faith If we are not upholding the lacks one essential element teachings and practices of -submission. They cannot the church as we should, how have it by literal obedience, shall we comfort those who because they have not obey- are seeking for the cross or

assurance that was tangible. by faith. We stand with Acts 1:34. "There are three clear and positive evidence, that bear witness in earth, both internal and external, agree in one." I John 5:8. stop short of submission is Right at the point where we, to doubt, hence to be conby the Spirit, are made to demned. "He that believeth

THE BODY IS MORE THAN RAIMENT

L. B. Reed

I have been somewhat imed. Christ's blood is applied these who do not desire the

way of the Christ?

take this opportunity to you give them. But technical and rigid in teach- in a common order so that ing this decision but I have we will not leave ourselves no intentions of being that liable to glory in our raiment way. Our Christ during because such is the way of His missions here was prac-the flesh. tical and simple in all His Brethren, you know why ways. Therefore, none of you wear the lay-down us should ever try to con-collar, those of you who do. found another. At the close Let us take thought of the of my discourse, I shall ex-press a simple explanation joyfully consent to the rulas to why many of the ing of our beloved church of younger sect are so negli- God. I am familiar with gent in their duty to the some of you who resent the

who do not desire to consent that our church gathered in

ay of the Christ? church to wear the plain Brethren, sisters, especial-clothing — why does it ly the young, as I am, I be-trouble you to think of maklieve the most of us know ing the change? I know the the answer, and the power questions the officials and lies within us to fulfill this other interested members need of the church. For a ask you and I also am rather beginning it is my desire to familiar with the answers write you, who will hear, know the answers you give about a portion of Article better than I, so weigh them VII from the Polity Book. according to the scriptures. Dress Decision of 1911. I The 6th chapter of Matthew have hesitated for sometime and the 12th chapter of Luke to write you about this very teaches against taking important subject because I thought of raiment. Luke know there are many who 12:23, "The life is more than are not so pleased to think of meat, and the body is more what the church requires than raiment." The applicaand teaches in that respect. tion here as the church has I realize that one can be very adopted is to cloth ourselves

church. Please bear this in church pressing this demind. Why are you so My beloved brother, you stubborn? Don't you know to the requirements of the a General Conference in 1911

is not your elder, minister or dress. church.

to know that I am praying it because our church.

This God has caused His ing lost in the world. what great joy and peace justly.

acted through their your Father which is great love for the members heaven." This scripture to make this decision of a true enough, has a broad apcommon order of dress? It plication yet it includes the

deacon who desires this com- I believe perhaps you can pliance of your, but their in-understand more clearly terest in behalf of the why you should be willing to abide by the church, by my Perhaps there is within relating a testimoy given by you a feeling of not being as one young minister at Gennear to the church as you eral Conference. In thought should and you feel that you it is expressly this: I wear cannot conscientiously put on this plain coat not because I the dress of your brethren. think it makes me a better If this is your condition, my Christian or more holy, or beloved brother, I want you because I have to; but I wear for you and the church is church has seen it necessary praying for you, too. You and proper for us to dress in must comfort yourselves a common order not becomwith this heavenly love and ing to the ways of the world. part from the worldly ways and I want to follow accordof your friends. It is for the ing to their ruling because God of heaven and not for they have forseen the danger your fellow members of the of our adorning ourselves in worldly apparel and becom-

church to establish these Dear brother, I need not orders because He has seen say more. The lot will alit fit to supply us with the ways lie with you, and our materials needs. Will you Heavenly Father knows if for a moment try to realize your are or are not doing

you bring to the church by Beloved sisters professing consenting to its decisions the way of righteousness, it willfully? Matt. 5:16. "Let is well to read again and your light so shine before again item 3, page 11 of the men, that they may see your Polity Book. Perhaps it is good works, and glorify not available to you so I

shall submit it as follows: beginning of this artcile? I dresses."

It has been my sad experi- Are you to be offended by pleasing to the eye. But we er the sweet fellowship must read again the scrip-our Lord and Master than raiment.

the hardening of your hearts solation into your life. Heb. definitely from your church. without wavering: (For he Those of us who desire to is faithful that promised). love you as a sister must And let us consider one anshrink at the shame.

"That the sisters attire said I would give a simple themselves in plainly-made explanation as to the reason garments, free from orna- why so many of our young ments and unnecessary ap-members are so negligent in pendages. That plain bon-their duty to the church. It nets and hoods be the head-dress, and the hair be worn one thing: You don't read in a becoming Christian your Bible and study it as manner." Stated further in you should. This truth is not the Polity is the following: to be denied because I hear "The above decision is inter- of those who, after being so preted to forbid bobbing the careless and negligent, are hair and wearing the mod-experiencing new life short and sleeveless through their reading of the Word.

encse to see at conferences, what I have just written? several of the Dunkard God forbid! Because it will sisters dressed in the mod-not be an offense towards ern short, form-fitting dress. me but to your God. We As is the temptations of the love and desire to see this brethren to resort to the common order of dress pracworldly coat and tie so is the ticed because it will bring temptation upon the sisters greater peace and joy into to present themselves as the church and makes greatture I just quoted from Luke cause it brings unity in about the body being more which lies great power to stand against the powers of Today is not the time for the devil, and joy and con-—it draws you from your 10:23-27, "Let us hold fast Savior, from your God and the profession of our faith other to provoke unto love Now what did I say in the and to good works: Not forourselves together, as the obedience to His holy will manner of some is; but ex-results in part by adorning horting one another: and so ourselves in modest apparel much the more, as ye see the and the church, seeing it day approaching. For if we good for the soul of man, has sin wilfully after that we adopted such decisions as have received the knowledge governs our order of dress, of the truth, there remaineth and others, and we rejoice to no more sacrifice for sins. abide in the Lord. But a certain fearful looksaries."

loved, I have touched just shall lift you up." this one subject but I ask Respectfully and prayeryou, in Jesus name, to ac-fully submitted for an insires to see many draw near-myself and others. er to God and hold fast the Christian faith.

Dear readers, you who are non-members, the Dunkard Church has often been accused of holding much of their faith in the way they dress. We are sorry for this

saking the assembling of and His Righteousness. Our

James 4:7-10. ing for the judgment and yourselves therefore to God. fiery indignation, which Resist the devil, and he will devour the adver-flee from you. Draw nigh to God, and he will draw nigh Our little children must to you. Cleanse your hands, have a church of refuge and ye sinners; and purify your it will be no better than what hearts, ye double minded. we keep it. Oh! the respon- Be afflicted, and mourn, and sibility is great but in the weep: let your laughter be Lord it is a joy, so let us turned to mourning, and adorn ourselves as becometh your joy to heaviness. brethren and sisters and Humble yourselves in the walk in the faith. My be-sight of the Lord, and he

cept it as from one who de-crease of holiness both, in

Bethel, Pa.

THE RIGHT DIRECTION

Addie Royer

The Psalmist says, "Mine false accusation and deny eyes are ever toward the any truth of it. Our faith is Lord." Surely it was wise established in Jesus Christ of the Psalmist to keep his eyes fixed habitually, and Himself both able and willcontinually on his God. The ing to help you. Lord wants us, as His dear Cast on Him every care, children to look to him for commit to Him your all, lay

all we want, from all we fear, before Him every difficulty, and through all that troubles and then you will prove that

gloom, sadness, doubts and friend turn your eyes Him, the giver of all good His peace and and perfect gifts.

pain, for strength in weak-trust; leave not my soul desness, for comfort in sorrow, titute." and for relief in distress. Keeping your eyes fixed on Him, as your Father God, in whom there is variableness neither shadow

of turning.

It is written of some old, "They looked unto Him and were lightened, and their faces were not ashamed." Friends may fail you, relatives may neglect, or be unkind to you, those you love most may be unable to help you, but there is one when all others fail you, and that one is Jesus, He will never neglect you, but will prove Bro. Ray Reed.

He is not only able, but will-Looking to man for help ing also to do for you dishonors the Lord, and will ceeding, abundantly above eventually end in disappoint- all that you can ask or think. ment. Looking into our-Satan will tempt you, and selves often fills us with fears assail you, then my fears. May we in all our Calvary, and see Jesus suftrials, sufferings, and tests, fering, bleeding and dying let our eyes be ever toward in your stead, then seek for "Mine eyes are unto Thee O Look to Him for ease in God, the Lord; in Thee is my

Dallas Center, Ia.

NEWS ITEMS

DALLAS CENTER, IOWA

On Saturday, May 22nd, we were permitted to meet together to enjoy the love feast services. We were happy to have visitors with us from Kansas, Missouri and California.

The services began on Saturday morning. The ministering brethren throughout the meeting were: Bro. Schultz from California; fail you, neither will He Bro. Andrews from Missouri; and

sages as follows: The Church is council on June 4th, at 8:00 p. m., the body of Christ, Christ became daylight saving time, with our elder, poor that we may become rich. Bro. M. S. Peters, in charge. What a contrast to the riches He left in Heaven. He offers us riches ing hymn No. 266, after which Bro. and a title to a future home. We W. E. Bashor read I Cor. 13 and should cherish and take care of it. after commenting on the same we He gave it free of debt, without were led in prayer by Bro. Caylor. mortgage. Sin puts a mortgage on our title. We should make a full meeting wer called for and read by consecration. God's great love to our clerk. A few items of business to us. Building on the solid Rock, of minor importance was brought "Be ye steadfast." Signs of the before the membership and times. We should be prepared for posed of in a Christian spirit. His coming. Doors are opened then closed to individuals. persevere. These are some of the once a month for overseas relief thoughts gleaned from the sermons. wherever there is lack of food and

able to be in services again after unanimously. An offering of \$19.50 being confined to his home for was taken for our Monitor fund. about six months.

We are looking forward to having Bro. Dickey from Illinois, with us in a two weeks' revival, beginning Aug. 22nd. At the close of the meetings we plan to have our love feast which will be Sept. 4-5. May you all pray that we will have a ing hymn was No. profitable revival. That the children of God will be edified sinners brought to repentance. God must give the increase. We only laborers in His vineyard.

We who have had the privilege of attending conference feel inspired and encouraged to press on. There is much to be done in this world of sin. May we each be faithful to the work we are called to do, and do all we can.

Sister Ethel Beck, Cor.

CERES, CALIF.

of the Dunkard Brethren church officiating.

We were favored with such mes- met in their regular quarterly

The meeting was opened by sing-

The minutes of the previous

A motion was made and seconded We should that we start to take up a collection We are glad that Bro. Wingert is clothing. The motion was carried

Some of our members are ill, others away on account of illness and others attending our General Conference and some of our members are isolated. The reading of the minutes of our meeting was called for and approved. The clos-210. Closing prayer was by Bro. Bashor.

W. E. Little, Cor.

NORTH CANTON, OHIO

The Orion Congregation enjoyed an all day love feast service Saturday, May 22nd. In addition to the spiritual blessings received at the Lord's table, we were richly feed God's Word during preaching services over and Sunday. We were so thankful for the visiting brethren and sisters who came to enjoy these meetings with us. Seventy surrounded the The Pleasant Home congregation tables with Elder Melvin Roesch

Breakfast was served in the and 2 days. He is survived by his worship, after which we met for Hilty of Canton, Ohio, who vices. At the close of service Sun-ing nieces and nephews: day noon, we enjoyed the fellow- Charles Kinney, Jesus. remembered.

time. May God richly bless them 1895. Their entire life was and if not prayed against His will, seven and a half miles north may they be restored to health that Wooster, Ohio. they may again worship with us. who has been an invalid for many been afflicted ever since. He was years was laid to rest June 9th. patient and energetic during these Another has answered God's summons.

Starting October 10th, Elder George Replogle, from Goshen, Indiana will conduct a two weeks' revival meeting. May we all pray for him and one another that we may be prepared for these meetings, that the Holy Spirit may have free access, and that sinners might be brought unto repentance.

Paul R. Myers.

OBITUARIES

JOHN ELMER CORRELL

John Elmer Correll, the son of John and Susanna Baker Correll, was born near Creston, Ohio, in Wayne county, January 4, 1862. I can not scent their fragrance He departed this life June 6, 1948, at the age of 86 years, 5 months

church Sunday morning following wife, Clara, a Foster son, Homer Sunday school and preaching ser- raised in the home, and the follow-Mrs. Edmund ship of again eating in God's house, Hastings, Ernest Gingrey, Clarence as brethren and sisters in Christ Gingrey, John Correll. He is the These services will long be last surviving of a family of seven children, namely: Daniel. There has been a number of our Sarah, Frank, Anna, Samuel and folks who have not been physically Nora. He was united in marriage able to attend services for some with Clara Snavely on January 8,

Brother Correll suffered a para-One of our brethren, John Correll, lytic stroke, 34 years ago and has years of affliction.

> He was a member of the Orion Dunkard Brethren Church and enjoyed fellowship whenever it was possible. He was deprived of speech but especially enjoyed the reading of the Word of God and spiritual singing.

> Funeral services were conducted from the home and the East Chippewa, Church of The Brethren, by the Ministers of the Orion Congregation and burial in the church cemetery.

FLOWERS NOW

What care I for the pure white rose, Placed in my cold, stiff hand? What care I for the words of praise When I can't understand? I care not for flowers heaped In wreaths upon my mound; sweet. When I'm beneath the ground.

What good will deeds of honor do, Above my lifeless form,

When I have anchored in the veil, Safe sheltered from the storm? Oh, give to me my roses now!

Kind words of love I crave,

Wait not till death has touched my brow.

And I am in the grave.

Beyond the lonely, silent tomb, I hope to find sweet rest; Speak now the words with comfort fraught

And calm my troubled breast; Wait not till death has borne me hence.

Alas 'twill be too late;

For I'll not need your songs praise,

When once beyond the grave. Sel. by Lena F. Shank, Mechanicsburg, Pa.

HISTORY

Wm. E. Kinsley

A record, a sketch, a fact, eternal salvation unto things written aforetime them that obey him." were written for our learn-said of himself, the spirit of ing. For God who at sun-the Lord is upon me, because dry times, and in divers he has anointed me to preach manners spake in time past the gospel to the poor, to unto the fathers by the heal the broken hearted, to prophets hath in these last preach deliverance to the days spoken unto us by his captive, recovering of sight came not in old times by the acceptable year of the Lord. will of man, but holy men of The prophet had spoken Know this that no prophecy believed our report; and to

of scripture is of any private

interpretaton.

Moses said a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall hear. For behold a virgin shall be with child, and shall bring forth a son and they shall call him Emmanuel. which is interpreted God with us. Mary, the mother of Jesus, said my soul doth magnify the Lord and my spirit hath rejoiced in God my Savior. Blessed be the Lord God of Israel for he hath visited, and redeemed his people, and of his kingdom there shall be no end.

Heb. 5:8-9, "Though were a Son, yet learned obedience by the things suffered; and being perfect, he became the author For the prophecy to the blind, to preach the

God spake as they were aforetime concerning the moved by the Holy Ghost. Christ or Messiah, who hath whom is the arm of the Lord ing, and preaching the up before him as a tender healing every sickness, and plant, and as a root out of every disease among the dry ground. He is despised, people. and rejected of men: a man Two blind men followed

name among all nations."

prophesied until John." bed, Jesus seeing their faith Jesus said, go and shew John said unto the sick of the again those things which ye palsy, son be of good cheer: do hear and see; the blind re-thy sins be forgiven thee. ceived their sight, the lame When the even was come walk, the deaf hear, the dead they brought unto him many are raised up, and the poor that were possessed with have the gospel preached to devils, and he cast out the them. And Jesus went about spirits with his word, and

revealed; for he shall grow gospel of the kingdom, and

of sorrow, and acquainted Jesus, crying and saying, with grief, he was wounded Thou Son of David have for our transgressions, he mercy on us. And when he was buried for our iniquities, was come into the house, the he was oppressed and afflict-blind men came to him, and ed yet he opened not his Jesus said unto them, believe He had done no violence, ye that I am able to do this? neither was any deceit in his They said unto him, Yea mouth, he hath poured out Lord. Then he touched their his soul unto death, bear the eyes saying, according to sins of many, and made in-your faith be it unto you. tercession for the transgres- And their eyes were opened. sors. Luke 25:46, "Thus it And behold a woman which behooved Christ to suffer, was diseased with an issue and to rise from the dead the of blood twelve years, came third day: and that repent- and touched the hem of his ance, and remission of sins garment. Jesus, when he should be preached in his saw her, said, daughter be of good comfort, thy faith hath The law, and the prophets made thee whole, and the were unto Moses, but grace woman was made whole and truth came by Jesus from that hour. And behold Christ. Matt. 11:13, "For they brought to him a man all the prophets and the law sick of the palsy, lying on a

all cities, and villages teach-healed all that were sick,

that it might be fulfilled whom I am well pleased. which was spoken by Esaias Jesus now being about 30 the prophet saying, himself years of age.
took our infirmities, and bare our sicknesses. Jesus darkness saw great light. To said, foxes have holes, and them which sat in the region the birds of the air have and shadow of death light nests: but the Son of man sprung up. From that time hath not where to lay his Jesus began to preach, and head. There came a leper, to say, repent, for the kingand worshiped him, saying, dom of heaven is at hand. Lord, if thou wilt thou canst And Jesus went about all make me clean. And Jesus Galilee teaching, and preachput for his hand, and touch- ing the gospel of the kinged him saying, I will, be thou dom, and healing all manclean, and immediately his ners of diseases among the

the Baptist preaching say-that Jesus came from Nazing, repent, for the kingdom areth of Galilee, and was of heaven is at hand. Then baptized of John in Jordan." cometh Jesus from Galilee to Jesus came into Galilee, to be baptized of thee, and and believe the gospel. comest thou to me? and (John) indeed have baptized Jesuse answered, said unto with water: but he (Jesus) him, suffer it to be so now: shall baptize you with the for thus it becometh us to Holy Ghost. At even when Jesus when he was baptized unto him all that were diswent up straightway out of eased, and them that were the water: lo, the heavens possessed with devlis, and were opened unto him, and all the city was gathered toh saw the Spirit of God de-gethered at the door. Luke scending like a dove, and 3:6, "All flesh shall see the lighting upon him, and lo a salvation of God." voice from heaven saying, There was a man sent this is my beloved Son, in from God whose name was

leprosy was cleansed. people. Mark 1:9, "And it In those days came John came to pass in those days,

Jordan unto John to be bap-preaching the gospel of the tized of him, but John for-kingdom of God, saying the bade him saying, I have need time is at hand: repent ye all righteousness. the sun did set they brought

John, the same came for a duced to a minimum, or disthrough him might believe. day. The things of yester-That was the true light day are outmoded today, in which lighteth every man a wild race to be "modern." spirit descending, and re-maining on him, the same is he which baptizeth with the its manner of communica-Holy Ghost. I saw and bare tion, cannot be improved record that this is the Son of upon. It requires no new God. Behold the Lamb of patents or inventions. God which taketh away the is short-sighted. He must sin of the world.

Hartville, Ohio.

STREAMLINE PREACHING

ern rage. We have stream- are complete. Human line furniture, streamline ture and the devil are cars, streamline trains, same in all ages and races, streamline ocean liners, and and the gospel plans and now we hear of streamline procedure that turned the armies, etc., etc. Two things lost back from hell, changed inspire this endeavor: pre-depraved nature and purisenting the beautiful and fied society in ages gone by, diminution of friction. does not need to be changed Edges are smoothed, corners until God or human nature are rounded, and curves changes. An attempt to do

witness to bear witness of carded and astonishing the light that all men changes are witnessed every

that cometh in the world, Changes and improveand of his fulness have we ments are desirable in many received and grace for grace. lines. Improvements are ap-For the law was given by preciated in farming imple-Moses, but grace and truth ments, roadgear, and modes came by Jesus Christ. Upon of communication; but the whom thou shalt see the work of God cannot be imevolve. An article is rudely built, its weaknesses, awkward arrangements and unsightly appearance studied and then improved. But God sees the end from the Streamlining is the mod-beginning, and His works made more sweeping. What-ever causes friction is re-sult and defeat its purpose.

gospel of salvation. There ful to have thy brother's is evidence everywhere of wife," "O generation an attempt to do so, but ac-vipers," etc., etc., is jarring companied by signs of impo-on carnal ears and nerves. tency and defeat. The effort creating dissatisfaction and is to make the methods ap-inspiring friction and oppeal to the carnal eye and position, but the masses have carnal ear. Whatever jars been rocked to sleep in the this nervous age or provokes cradle of carnal security. criticism and opposition Unless there is something must be lined with velvet, radical enough to coated with oil or replaced them from the stupor proby entertainment that tickles duced by the pleasures the "itching ear." But it is sin, the creaking gates of all a failure in influencing hell will soon awaken them destiny. Drama is at home to their eternal doom. An in the theater, but has no attempt to entertain them by place in the church. People maneuvers in the church go to the show to be enter-while they march by us, a tained; they want to be edi-thousand abreast to hell, is a fied when they go to church. travesty on the religion

time worship, old-fashioned the human race gospel preaching and rebuk-triumph of Satan. ing of sin, may not always Let us, in our church and gain the applause of those endeavor, beware of any atwho are set unchangeably in tempt at streamline preachtheir carnal ways, but ing but adhere to the adnothing else awakens those monition of the weeping who are stupefied by sin. It prophet, "Thus saith the

whether they will forbear, paths; where is the good speak my words and give them warning from me." "What meaneth this bleating of sheep, and lowing of cattle in mine ears," "Thou be of those referred to in the art the man," "Dogs shall next clause, "But they said,

We cannot streamline the lick thy blood," "It is unlaw-"Old-time religion," old-Jesus Christ, a tragedy

always has been God's way. Lord, Stand ye in the ways "Whether they will hear or and see and ask for the old way, and walk therein, and ye shall find rest for your souls," Jer. 6:16. Let us not We will not walk therein." to cultivate the ability Holiness.

GOD' PLAN FOR THE CHRISTIAN WOMAN BY CREATION

made a help mate for him, sheltered and protected who was bone of his bone him, and from near to Adam, and as mother of quires of her husband, living, human beings, she her give to him. It is finds her richest life and ex- even thing. erts her most powerful influence.

It was wives to submit themselves band; his angel of mercy; to their own husbands, "as is his minister of graces infit in the Lord." Wife means numerable; his gem of many weaver. In the home, one of the principal her voice his sweetest music; employments was the mak-her smiles his brightest day; ing of clothing. The wool her kiss the guardian of his was spun into threads by the innocence; her arms the pale girls who were called spin- of his safety; the balm of his sters: the thread was woven health, the balsam of his into cloth by their mother life; her industry his surest who accordingly was called wealth; her economy his the weaver or wife.

-Oscar Hudson in Herald of making home happy, keeping her house bright and attractive; and at the same time being equal in position and influence with her husband. God did not take her out of the head of man to be over him, nor from his feet The Lord saw in the be- to be under him, but out of ginning that it was not good his side to be equal with him; for man to be alone, so He from under his arm to be and flesh of his flesh. Adam heart to be loved and live in called her "woman" and sympathy and helpfulness by later added the name of Eve; his side. The wife and husfor she was destined to be band are one; what is good the mother of all living. for her, is good for him. The This was God's complement love and honor the wife re-

Let every good wife remember that she is Heaven's God's plan for last and best gift to her husprimitive virtues; his casket of jewels; safest steward; her lips his It is the duty of the wife faithful counsellor; her

bosom his safest pillow in Christian woman who posdistress and her prayers the sessed all these virtues which ablest advocates of heaven's I had described. My prayer blessings on his head. This is that God may help me to catalogue of wifely duties be a real compliment to my which I have taken from an-companion and a real mother other author, is what I be- to my children which God lieve God had in mind for the has so graciously given us. woman He created as a complement to their husbands.

But as time went woman began to get out of as a housekeeper, and gives her sphere to such an extent careful attention to her husthat Solomon asked, "Who band and children as can find a virtuous woman?" sacred trust. She is also ex-Solomon longed for a tender-horted to be good; that is, to hearted, unselfish, God-fear-be of meek and humble spirit ing companion who was true and ever ready to manifest to the calling of his Mother a spirit of kindness, Eve. "Who can find a vir-bearance, and helpfulness. tuous woman? for her price is far above rubies!"

We are convinced that the finest and most beautiful type of womanhood is found in the life of a Christan woman. Here we find the union of two beautiful entities—the divine beauty of Christ united wth loveliness of true womanhood, to form that priceless jewel Solomon so vainly sought—a virtuous woman.

Meekness is one of the outstanding virtues of the Christian woman. My mother, who departed this picture to me, as a beautiful And fill my empty soul.

The Christian wife in her domestic sphere is industrion, ous and faithful to her trust

Mattie M. Kreider, In the Gospel Herald.

Wherefore, if God clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ve of little faith?

A SINNER'S PLEA

I want to live a life, dear Lord, That other men may see The glory of Thy righteourness Exemplified in me.

Oh, demonstrate Thy mighty Lower To make a sinner whole; life 15 years ago, is a lovely control my mind, possess my heart

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

YOUNG PEOPLE

Mighty army of the Young
Lift the voice in cheerful song.
Send the welcome word along, Jesus
Lives.

Once He died for you and me, Bore our sins upon the tree, Now He lives to make us free, Jesus Lives.

Tongues of children light and free, Tongues of young all full of glee, Sing to all on land and sea, Jesus Lives.

Light for you and all mankind, Sight for all by sin made blind, Life in Jesus all may find, Jesus Lives.

Jesus lives, O blessed words

King of kings, and Lord of lords,
Lift the cross and sheathe the
swords, Jesus Lives.
See, He breaks the prison wall,
Throws aside the dreadful pall,
Conquers death at once for all,
Jesus Lives.

Chorus-

Wait not till the shadows lengthen,
Till you older grow.
Rally now and sing for Jesus
Everywhere you go;
Lift your joyful voices high

Ringing clear thro' earth and sky, Let the blessed tidings fly, Jesus Lives.

A. F. Myers by Hope Publishing Co.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me Thy statutes." Psa. 119: 9-12.

Dear young folks and old as well, here we have many good thoughts for men and women as well. With the temptatons of satan growing more prevalent, we may wonder sometimes just what can be done especially for those who have yielded to temptation or who are so closely connected with sin through associations or daily

remedy is given by the faith in him. Psalmist, just take heed to Dear young people, at the unto our feet and a light tively free, full of energy, unto our path. Though when your life can be moldyour sins be as scarlet they ed, when you do not have shall be white as snow, if we much experience and need a only submit to the word of good advisor to refer to; then God.

Casual and half-hearted ser-tor, He will lead might say, depart from me I and depend upon God.

my heart" where we know know that the youth can be weapon was to Christ during youth has energy and endurmany trals and temptations ance. Dear reader does God and pleads with God to not longer can be molded to let him wander from His serve His way? Are vou commandments. How often satisfied to exchange a few even Christ went to God in feeble years for the blessings prayer for strength.

the more we can rely and de-devil.

Very simple, the pend on him because we have

the word of God. It is a lamp age when you are comparais the tme to devote your Notice the plan of the heart to your Lord and Psalmist, he is seeking for Savior. He is tenderly God "with his whole heart." pleading to be your mediavice is not enough. God through His word, to know

never knew you. Jesus con- Why is it that the kingtinually taught a complete doms of this world desire the surrender to his teachings. youth of the lands to serve "Thy word have I hid in and train for them? They that we can find it whenever trained to do as they wish we need it. How handy this them to do and that the "It is written." Coupled with want you when you are so with this the Psalmist prays old and hardened that you no that God has in store for His "Blessed art thou, O Lord" children or are you willing the more we adore and to surrender to Him when praise our Heavenly Father, you still have strength and the better we will under-vigor to perform the many stand Him and the more tasks that are necessary for friendly we will be with Him. the furtherance of His king-The better we know a friend, dom against the wiles of the

was come to years, refused of yet going one step farbe called the son of Phar-ther: "Let no man despise aoh's daughter; choosing they youth: but be thou an rather to suffer affliction example of the believers, in with the people of God, than word, in conversation, in to enjoy the pleasures of sin charity, in spirit, in faith, for a season." Heb. 11:24- and in purity." I Tim. 4:12. 25. How much of this faith Not boastfully or for the do you have in God and His praise of men but that God promises? None of us come may see our chaste, holy to years of accountability lives. Is there time for debut what we must realize lay or idleness? An example that the pleasures of sin are not of sinful men but of beonly for a short time and lievers in the many things even then do not bring joy that he has mentioned. The and happiness. Are we men Lord hath need of thee. The and women enough to suffer spirit of sincere youth is not: the afflictions, and misun-I will not, or I can not, but I derstandings of satan and will try. serve God faithfully from the heart?

"Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his Titus 2:1, "But speak thou glory is above the earth and the things which become heaven." Psa. 148:12-13. sound doctrine." The mean-History and experience have ing of the word sound, proven over and over again flawless, reliable, unhurt or that the name of God alone unbroken. To illustrate, is tobe worshiped and hon-some vessels are made ored. We need not meditate iron, brass, clay and other long until we must be con-materials, they are supposed vinced of the glory and won- to be sound, but when they praise him.

"By faith Moses, when he Timothy and us of the need

SOUND DOCTRINE

D. K. Marks

der of God. It is our daily are examined and tested duty to honor, worship, and some are found to be unsound and broken. When The apostle Paul advises these unsound things are

BIRLE

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are of no value.

Titus 1:14, heed to Jewish fables, and of the holy city, and from the commandments of men, that things which are written in turn from the truth." Titus this book." Jesus looking was a gentile, an elder and from Heaven saw some worker in the church. Some the early church converts of the Jews that believed losng his doctrine. and practiced the law and warns every one of the punthe prophets had been con-ishment and loss to verted to the sound doctrine that teach and practice unthat Paul preached. Later sound doctrine. in their lives they began to The doctrine of Jesus is practice the commandments the teaching and commandof men that was not sound ments of Jesus. The docdoctrine. This unsound doc-trine of Jesus is more valu-

MONITOR trine as leading away from the truth."

Titus 1:16, "They profess the that they know God; but in Board of Publication of the Dunk- works they deny him, being of the Record Printing Co., Com- abominable, and disobedient, mercial Printers, 2-4 South Miami and unto every good work reprobate." The truth was Entered as second class matter and is nothing more or less at West Milton, Ohio, under the than the doctrine of Jesus Act of March 3, 1879. Christ. When apostle John was on the isle of Patmos. Jesus from Heaven told John to write the words in Rev. 22:18-19, "For I testify unto every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the pleagues that are written in this book: and if any man shall take tested by work and useage, away from the words of the they soon fall to pieces and book of this prophecy, God shall take away his part out "Not giving of the book of life, and out

able than silver and gold. It religious professers that did pass away: but my words a doctrine of their own that shall not pass away." It is led them to destruction. ished at his doctrine: for his scribes and Pharisees. John 6:63, "It is the spirit obey the doctrine of Jesus. that quickeneth: the flesh

ance and baptism is required priest's servant. was here on earth he chose shedding, or death can and were baptized, to be with trine of non-conformity them his doctrine. They humanity.

will abide forever, Mark 13: not accept the doctrine of 31, "Heaven and earth shall Jesus as he taught, they had mighty and powerful, Luke Jesus said to his disciples be-4:32, "And they were aston- ware of the doctrine of the word was with power." It same words are for us in our is spiritual and life-giving, day, lest we forget and dis-

Jesus taught them that: profiteth nothing: the words they should love God suthat I speak unto you, they premely, love one another, are spirit and they are life." and show love to all man-They are words of judgment, kind. John 13:35, "By this they are divine. The doc-shall all men know that ye trine of Jesus is the way, the are my disciples, if ye have truth and the life that leads love one to another." When from earth to Heaven and a band of men came to arrest gives us a home in Heaven. Jesus and take him to the "The first doctrine Jesus high priest, Simon Peter had gave was repent and believe a sword and drew it and cut the gospel. Faith, repent-off the ear of the high Jesus told of the sinner before he can Peter to put his sword into enter the kingdom of heaven the sheath, when a sword is here on earth. When Jesus in the sheath no harm, bloodtwelve men that believed done to anyone. This dochim and follow him day by which one example may be, day, that he could teach not using the sword is for all John continued to learn and grow "Jesus answered, my kingin the faith and love of dom is not of this world: if Jesus. They made mistakes, my kingdom were of this Jesus corrected them and world, then would my servthey went on their way re- ants fight, that I should not joicing. There was a class of be delivered to the Jews: but

now is my kingdom not from hence."

After Jesus arose from the grave, he came to his disciples and taught them again the teachings he had taken from them.

which is the Holy Ghost, that walk thereon." of truth, is come, he will where to go for peace he shall not speak of him-life He exemplified. to come." Ever since this crowd.

FOLLOWING THE CROWD

Paul C. Weaver

taught before his death. In as much as a request Jesus ascended into heaven, has been made for various his disciples began to preach, topics, I will try to write a teach, and live; the things he few lines on "Young People."

had commanded them to do. It seems it is so easy to They were persecuted and just go along with the crowd, put in prison, but they kept it is much harder to stand on working for Jesus and with the few, why is that the the church, till their life was case? We should remember what Christ said about it. The Holy Ghost teaches "Wide is the gate, and broad sound doctrine. John 14: is the way that leads to de-26, "But the comforter, struction, and many there be

whom the Father will send Now what was his desire in my name, he shall teach concerning the crowds? Did you all things, and bring all he not resort to the mounthings to your remembrance tains, or a desert place? whatsoever I have said unto Yes that is exactly what he you." The Holy Spirit guides did. Was it to seek pleasure, into all truth. John 16:13, to be seen of men, or to show "Howbeit when he, the Spirit off? Indeed not. He knew guide you into all truth: for consolation from all of the The self; but whatsoever he shall world does not care for that hear, that shall he speak: quiet life, it is not enough and he will shew you things fuss and revelry to suit the

earth was created Satan was We pass close by some the author of the untruth, worldly places of amusedisobedience, and unsound ments on our way to services doctrine, and is still continu- on Sunday, it certainly is ing therein. R. 3, York, Pa. getting terrible the way the

Christian have a desire to go choke the word and he beto those worldly places? I cometh unfruitful." Is that would just make a statement not a true sign of the danger here that this topic is not in worldliness? The pleas-just for the "young people." ures of life last only a short

shall gain the whole world, that last? and lose his own soul? For Worldliness deludes man me.

We must be what we do. teaches that we should ab-came and took them stain from the very appear-away." ance of evil.

tions on things above, not affections supreme. I Cor. on things on the earth." I 7:32-33, "He that is unmardo not believe the worldly ried careth for the things people have their affections that belong to the Lord, how centered on things above. It he may please the Lord, but seems to me that we have he that is married careth for enough scripture to lead us the things of the world, how away from the crowds if we he may please his wife." just read it enough.

against worldliness, now to life. Eph. 2:2, "Wherein in prove that worldliness is times past ye walked accordperilous, first it destroys the ing to the course influence of the truth, Matt. world, according to 13:22, "He also that received prince of the power of seed among the thorns, is he air, the spirit that now workthat heareth the word; and eth in the children of dis-

crowds gather in. Does a the deceitfulness of riches, Let us look at a few scrip- time compared to the life to tures, Matt. 16:26, "For come, would not every one what is a man profited if he like to enjoy those pleasures

what shall a man give in ex- into a state of false security. change for his soul." Would Matt. 24:38-39, "For as in the we say that following the days that were before the crowd would save our souls? flood, they were eating and No, it does not look so to drinking, marrying and giving in marriage, until Noe so careful entered into the the word knew not until the flood

We find worldliness has a Col. 3:2, "Set your affectiendency to make earthly

Worldliness also moulds We had some warnings the activities and plans of obedience."

having loved the present nations do. world, and is departed unto Another illustration of Thessalonica," Also see Jas. worldliness is found in I 5:5.

a cause to decline after many nations, that our king may that this was most of the us and fight our battles."

thou be not snared by follow-rounded constantly and that thou inquire not following after their ways. after their gods, saying, The danger in following How did these nations serve bad examples. Matt. 23:2-3, their gods? even so will I do "The scribes and Pharisees

likewise." Moses tells Israel We also find it has a ten-that such things are not dency to lead to spiritual tolerated by God. It seems apostasy. II Tim. 4:10, "For it is human nature to want Demas hath forsaken me, to do as other people and

Sam. 8:19-20, "Nevertheless The sinful imitation of the people refused to worldly people is condemn-the voice of Samuel: and ed, Ex. 23:2, "Thou shalt not they said, nay but we will follow a multitude to do evil, have a king over us. That neither shalt thou speak in we may also be like all the to wrest judgment. We find judge us, and go out before

sundry laws and ordinances Let us look at sinful imitagiven to "Israel." We can tions in heathenish practices, easily see the danger in II Kings 17:15, "And they following the multitudes, as rejected his statutes, and his they are not concerned about covenant that He made with that good and perfect gift. their fathers, and his testi-There are many people monies which he testified who fail to gather together against them; and they for worship, and on the other followed vanity, and became hand there are many more vain, and went after the who gather in false worship, heathen that were round In Deut. 12:30 we find Moses about them. Concerning warning the people concern-, whom the Lord charged ing the nations God has cut them that they should not off from before them, do like them." It is a fact "Take heed to thyself that that the Israelites were suring them, after that they be heathen people, and the Lord destroyed from before thee; warned them often about

sit in Moses seat. All therefore that they bid you observe, that observe and do. but do not ye after their works: for they say and do not." The easiest way to follow the crowd is to follow one bad example.

Now let me conclude with! one thought. I Jno. 2:15. "Love not the world, neither the things of the world. If any many love the world, the love of the Father is not in

him."

May some one find enough Admonition in this article to help them to shun the evil ways of the world, is my prayer.

York Springs, Pa.

NEWS ITEMS

NOTICE

To the dear brethren and sisters of the Dukard Brethren church. greetings in the name of Jesus.

each and every one of you for the many letters of sympathy and well house painted. The offering was wishes I have received from you, \$9.94. The joint Harvest meeting you may never be able to know in of the Plevna and Midway churches this life the good and the comfort will be held at the Plevna church, you have brought to me. May God Sunday, Sept. 19th, with Bro. Melvin richly bless you for your kindness, Roesch bringing the message. On is the prayer of your unworthy Sunday evening, same day, our two brother.

Joseph P. Robbins.

WESTERNPORT, MD.

The Broadwater Chapel congregation met in council April 3, 1948. Elder Jonas Broadwater charge. Scripture reading by Bro. George Dorsey, of Col. 3. Opening prayer by Bro. Joseph Gilpin. All business matters were taken care of in a Christian way.

Bro. Otto Harris of Antioch, W. Va., was elected to be our evangelist to hold a series of meetings, which will begin Aug. 14th and close on Aug. 22nd.

Our communion service will held Aug. 21st. We cordially invite all to be with us at this time.

Remember us all in your prayers. that we may prosper for Cause.

Carl Broadwater, R. 1.

PLEVNA, IND.

We, the Plevna church, met in regular council Saturday, June 12th. Brethren Melvin Roesch and Lawrence Kreider were with us. Kreider opened the services scripture reading and prayer.

Our elder, Howard Surbey, then took charge. First was reading of the minutes. Bro. Surbey gave a brief report of General Conference, I take this means of thanking also gave us some good admonition.

> We decided to have the churchweeks' revival will begin, closing with the Communion Oct. 2nd. Bro.

Roesch will conduct the meeting.

The voice of the church was taken and Bro. Elzie Weimer was ordained But if you've a mind to be honest, to the eldership, Brethren Roesch and Kreider conducted the services.

The brethren stayed over with us. the message was given to us on Saturday evening by Bro. Roesch and by Bro. Kreider on Sunday morning.

May we strive to live closer to our Lord each day, that we might be faithful to the end.

Tena Weimer, Cor.

MANHOOD

Boy, write it down for your guidance The whole of your journey through,

Men may be richer and wiser, but

Can be cleaner than you.

Some may be stronger in body, The great feats of life they may do.

But even the genius can never be fairer

And squarer than you.

You may be weak in your labor, for That is a physical test.

But in all the strong virtues of manhood

You can equal the greatest and best.

If it's said you were cheerful and kindly.

If it's said you were honest and true,

No more could be said of a monarch, The best has been spoken of you.

For honor and truth have no shading,

Differing parts or degrees, And in virtue the humblest can equal The mightiest man that he sees.

You may not be clever or skillful.

You may not be strong as the few, There is none can be straighter than you.

> -Clean Life Educator. Sel. by Henry Besse.

THE LORD OUR

How the Child of God Retains Absolute Assurance That He Stands Righteous and Holy, Though Weak

(Published by permission of Brethren Publishing House, Elgin, Ill.)

Chapter XII

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11.

Since we are made holy by the blood of Jesus, and not by our good works, we shall be kept holy, not by our works, but by the blood of Christ. The blood of Jesus is applied by faith, at the point where the sinner, in true pentitence, submits to Christ in baptism. "By the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18. The righteousness of Jesus brings the free gift to

all men, but not all men ac-substitute. cept the gift. Every man The Christian remains eousness, and may remain obedience has no part in disobedience many were purity, his righteousness; if made sinners, so by the it did he would stand conbe made righteous." Rom. of Christ that keeps the 5:19.

be made righteous by their pure, as perfect as Christ's own obedience, because of obedience will keep him. imperfection and failure. How can the Christian fear, Righteousness can be ob-when clothed in Christ's tained only by Christ's obed-complete righteousness? ience. The sinner applies The sinner applies Christ's Christ's obedience by faith, righteousness by faith, rerepentance and baptism. pentance and baptism. How When a man is made holy by will the Christian keep it Christ's obedience he will be applied? Some one answers, as holy, as pure, as perfect as By obeying Christ. Reader, Christ's obedience will make do you obey Christ? Do you him.

by Christ's obedience, re-would be a hypocrite if you mains holy by his own obedi-did not earnestly try to do ence, or by some one else's so. Your very answer imobedience. If he had to re-plies that you do not obey main holy by his own obedi-Christ. If a man would obey ence, his holiness would be Christ he would stand perrelative and not absolute. If fect in works. The answer, he had to remain righteous then, is too by his own obedience he could not keep Christ's could not remain in a justi-obedience applied in that fied, sanctified state—he way.

who accepts it becomes holy holy by Christ's obedience, by Christ's imputed right-and not by his own. His own "For as by one man's making his holiness, his obedience of one shall many demned. It is the obedience Christian holy; hence he is It is evident that none can kept as holy, as righteous, as

obey him literally? Do you? The Christian, made holy You say, I try to obey. You strong-we

could not remain holy, pure, We ask again. How can perfect and righteous, for he the Christian keep Christ's would be without a perfect obedience applied? Can the man who willfully refuses to is God's own child who do what Christ commands walking by faith and not by

him to do, or what Christ by sight. says he ought to do, keep "What then? shall we sin, Christ's obedience applied? because we are not under the You answer, He cannot. Can law, but under grace? God the man who wilfully does forbid." Rom. 6:15. If what Christ says he ought man is under the law and not to do keep Christ's obedi-sins, the sin falls upon him ence applied? You answer and he must bear it, but if he

is clear, he cannot.

keeps Christ's obedience ap- bears it for him. pled by a complete submis- Since we are not under the the Lord. Every man knows heap sin upon our dear whether he can trustingly Savior? Every fiber of our submit his whole will to the being cries out, No. Our newwill of the Lord or not. If a born nature hates sin, and man cannot do this he can we will not sin unless overbe happy; he cannot taste the come by the power of weaksweetness of full salvation. ness or through ignorance. If a person cannot do this he | Christ bearing our sins of is not saved, he is not holy, weakness and of ignorance.

weakness, but his sin is not him to an open shame. imputed; Christ bears it and May we fully realize that Jesus, and the child goes in all the bitterness of our to whom the Lord will not into the image of Jesus. The

is under grace and sins, the Then every Christian sin falls upon Jesus and he

sion of his will to the will of law but under grace shall we

he is not consecrated.

A man's religion is a re-ity to repent of them and ligion of mere form, of thus grow out of them. Sins empty shadows, if he cannot of weaknses, unrepented of, wholly say, "Lord, not my will finally produce the terwill, but thine be done." | rible result of crucifying The Christian fails in Jesus afresh and of putting

he goes free. The child of when we sin, though in God fails in ignorance, but weakness, and Jesus bears the sin falls upon the blessed the sin, we must repent of it. free. "Blessed is the man souls, if we would grow up impute sin." Rom. 4:8. This way of holiness has no place

on it for the careless or in-for when we are weak then it is day. They "are his are indeed weak. workmanship, created in Christ Jesus unto good works, which God hath before ordained that we (they) should walk in them." Eph. 2:10. They walk in good There is no fear in love; but from a few who have 16-18.

Sins of weakness and of with greater ease. ignorance do not fill with weakness. We realize that age, and have been a smoker Christ bears our sins, and though they fill us with wish to be rid of the habit. sorrow they only draw us My work as a minister is closer to Jesus. They make quite trying to my nerves. us think less of self and Here is where my difficulty more of Christ. If we glory comes in. When I become

different. God's children we are strong, but if we feel should be up and doing while that we are strong then we

(Continued.)

DIVORCING LADY NICOTINE

works, but do not depend It is not a difficult matter upon them. They have no to obtain a divorce from an fear, for Christ is their undesirable companion. By righteousness. They love taking a trip to Reno, it can God and he loves them. "God be accomplished without difis love; and he that dwelleth ficulty. A divorce from in love dwelleth in God, and Lady Nicotine is not so easy. God in him. Herein is our This will be seen from the love made perfect, that we following letters I have remay have boldness in the ceived giving the experiences day of judgment: because as of some who have made the he is, so are we in this world. attempt and have failed. perfect love casteth out fear: ceeded after a desperate because fear hath torment. struggle, and from a few He that feareth is not made who have discovered a Reno perfect in love." I John 4: where a divorce from Lady Nicotine is made possible

A minister of the gospel fear and dread, but with wrote: "I am a Presbyterian bitter sorrow because of our minister, thirty-five years of let us glory in our weakness, nervous I begin to crave a

so burdened with work just good advice. now that I cannot allow my work to suffer. I feel that and admiration, I am, a minister does wrong to use it, for his influence is an important part of his work. Sincerely your friend."

Three weeks later I received a telegram which my small son."

state treasurer, to give up aged and weakened organ.

sweet letter and appreciate tobacco: more than I can tell you, He said, "I smoked reguyour sympathetic expres- larly till nine years ago, when sions about my health. I I cut it out completely. I note all you write about my found this enormously bene-

smoke. Just a few puffs smoking, and I expect that suffices to quiet me down you are right about it. It and I can work quite well. has such a hold on me, that But if I do without those few although I am a strong man puffs, I become quite irrita- in every other respect, I am ble and restlness and find it just a weakling when I come difficult to study or to do to the question of giving up any work. I have fought the cigars. You are not alone in habit unsuccessfully for saying I ought to quit smokseveral years. When de-ing. Practically every docprived of a smoke for several tor I have ever had felt this days I become so restless way about it, but I have gone that I cannot do anything against their advice and kept and even find it difficult to on smoking. There is nothsleep. I confess that I do not ing to do with me except to have the will power to get patch me up. I want you to rid of the habit. And I am know I appreciate all your

And, quite important, I wish read: "Mr. M., your friend to set a good example before and my friend, passed away suddenly at midnight." This Replying to a letter in did not come as surprise. He which I urged a former pa-had reached the time when he tient, who at the time held struck the final blow upon the important position of that vital and already dam-

tobacco owing to the condition of his heart, he said:
"My Dear Doctor Kress:
"I received your nice, to give ap aget and weakened again, aget and weakened again.

September, 1924, Chief Justice Charles E. Hughes told his experience with

ficial. In fact, it has a cigar. I took the cigar beearly and get up at five-under my foot a free man." thirty. I can safely say that A few years ago the pastor per cent."

tell this story:

your cigars." Agreed, and school. When he arrived at we shook hands over it. Mr. my office, he said, "To be Gough said: "The next morn-frank, Doctor, I feel more ing I wanted my cigars, but concern about myself than I I remembered my promise. do about my church mem-At night I wanted it still bers who smoke. I am a more, but I remembered my smoker," he continued. "I promise. The second morn-am not a happy smoker, but ing it seemed to me I must I enjoy a good cigar. I know have it, but I remembered my example is wrong. When my promise. The third fathers attempt to persuade morning I called myself a their boys not to smoke, they fool for making such a are met with the retort, 'But promise, but I kept it. The Papa, the pastor smokes.' I fourth morning I said it was am up against it. Now, no use, I must have asmoke, Doctor," he said, "what can and going to the mantel I I do? When I attempt to took a cigar and was about give up smoking, I get to light it when I thought: nervous and as cross as a I asked that poor man to give bear, and I cannot sleep. up his old habit of the intoxi- it really safe for me to give

changed my entire life. I tween my thumb and forewas able to sleep better and finger and looked at it and no longer stayed up late at said: 'You little brown thing! night. When I have import- You conquer John B. Gough! ant work to do, I go to bed You! No! and I trampled it

giving up tobacco has in- of one of the leading Chicago creased my efficiency 25 churches called me up on the phone and asked if he might Mr. John B Gough, the make an appointment with temperance lecturer, used to me for that afternoon. He said he felt some concern I had urged a drinking about the advance cigarettes man to give up his habit. were making in his church The man said, "I will, Mr. among young men and Gough, if you will give up among the boys of the high I am a cating liquor, and I can't give up my smokes?" I assured

him it was perfectly safe, When he heard my name, he few directions I would give ically replied, "Well, Doctor, him, the diagreeable symp-if I had a boy I would not toms would in a short time smoke." I said to him, "But

disappear.

gospel ministry, he said, ought not to smoke.' "Gentlemen, I know that Boys are not so much at gospel, every educator, and receive to the contrary. every man of influence do as and girls from cigarette addicts.

Several years ago, after a lecture at the Central high school of Detroit, the came forward and said. "Doctor, what you said appeals to us, but why is it that doctors smoke?" All I could say was that doctors human, and possess the same frailities other men possess. That same afternoon I was introduced to a physician.

and that by following out a looked at me and apologet-Doctor, other men One month later, before a boys." The influence he exmeeting of Protestant minis-erted on other boys was as ters, he related the struggle great as it would have been he had and the victory he on his own if he had one. I had gained, and expressed related to him my experience his determination never to at the high school that mornsmoke again. Then address-ing and said, "For the sake ing his associates in the of other men's boys, you

some of you smoke. Give it fault in smoking as are the It does not pay." For men of influence, to whom the sake of his influence as a they naturally and unconminister of the gospel upon sciously look as guides. They the boys, he gave up cigars. will do as they do, regardless Should every minister of the of the good advice they may

These boys deserve pity did this pastor, it would not not centure, for they have be difficult to keep our boys innocently followed the exbecoming ample of some good man.

> 'Twas a sheep, not a lamb, that strayed away

In the parable Jesus told.

boys A grown up sheep that had gone astray,

> From ninety and nine in the fold. Out in the meadows, out in the cold, 'Twas a sheep the Good Shepherd sought.

> Back to the flock and into the fold Twas a sheep the Good Shepherd brought.

> And why for the sheep should we earnestly long.

And so earnestly hope and pray?

Because there is danger if they go drunkard and a heavy smokwrong,

They will lead the young lambs astray.

know.

Wherever the sheep may stray, If the sheep go wrong, it will not be

Till the lambs are as wrong as thev.

So with the sheep we earnestly plead.

For the sake of the lambs today, If the lambs are lost, what a terrible cost.

Some sheep may have to pay.

For the benefit of those who really desire to be divorced from Lady Ncotine and who have failed in their endeavors in the past, want to give the experiences of a few of such who have succeeded. During the Chicago World's Fair in the vear 1893 I aided in opening up a medical mission in the city of Chicago to help the many "down and outs" as they were termed, who had flocked into the city. I witnessed some marvelous deliverances from both tobacco in the morning. My, what a and alcohol among these men. Among these was a man by the name of Tom Tom Mackey." Tom used to Mackey. Tom had been the sign his name, "Tom Mackey, terror of the community B. A.," signifying he known as Custom House "born again." Place, where the mission was located.

er. At one of the night meetings Tom was convert-For lambs will follow the sheep, you ed. He at once dropped drink and tobacco. One year later Tom was recognized in that community as a successful gospel evangelist.

> Forty years passed by and Tom had reached the age of eighty years when I received the following letter, dated

October 16, 1934.

"January the 4th, 1934, I was forty years converted. I am still converted, but not converted to be still. 15, 1934, I was 80 years old, still witnessing to the that the Christ who saved me and keeps me is coming back someday, and then shall see Him and be Him. O, glorious day!

At the close of the letter he said: "I am not run out of material to write about, but time says, Stop for this time. Give my love and regards to all yours. By the grace of God I will meet you gathering that will Yours for Him and His-

In treating tobacco and He was a alcohol addicts, I found that invariably they are fond of peaches, apples, etc., are highly seasoned foods. This especially beneficial. They discovery is not original, for tend to lessen the desire to even the saloon keeper of smoke after meals. former days recognized that from a business standpoint tuce, cabbage slaw and carhe could not afford to serve rots may be used freely. his patrons with fruits. The Drink water and butterfree lunch table was laden milk freely. Keep in the open with highly seasoned meats. air as much as possible. Keep These created a thirst and the mind occupied. craving that water would Life after all is not a posnot quench, but led to the bar session, for we are not our for a drink. It is of value our own. Whether we for mothers to recognize knowledge it or not, which are non-irritating for are caretakers of these body their husband and children, temples. It is a serious mat-The following suggestions ter of wilfully and knowingly will be found of value.

stimulating drinks should be argument to show the inconavoided. The free use of sistency of the use of tobacco salt, and the use of other by a Christian. Christ in us irritants as pepper, mustard, today, will do as He did when etc., create and intensify the He lived among men in the desire for narcotics. They body which God prepared should be used sparingly if for Him.—D. R. Kress, at all. For a day or two use D., 405 Niblic Ave., Orlando, chiefly buttermilk, oranges Fla.

or other acid fruits.

The best foods after this are well-baked cereal foods as shredded wheat biscuits, puffed wheat or rice, with cream and milk, cottage cheese, eggs, nuts, baked potatoes, etc.

At close of meals sub-acid

Raw foods, as celery, let-

and prepare foods bodies belong to God. We defile and destroy the body Highly seasoned foods and God has lent us. It needs no

Sel. by Ord Strayer.

RESPONSIBILITY OF CHRISTIAN TRAINED YOUTH

Freida Lehman

"But ye shall receive fruits as oranges, grapefruit, power, after that the Holv Ghost is come upon you: and is gathered. Then God's will ye shall be witnesses unto is sought in His Word; His me both in Jerusalem, and in guidance, wisdom, and blessall Judea, and in Samaria, ing are sought in prayer. and unto the uttermost part 3. Singing of of the earth." Acts 1:8. hymns. How the

nesses. No one else is better someone sings a song of equipped to witness than praise to his Maker. Many

received at home. Today, as will chase discouragements well as in days of long ago, and make the day more our godly fathers and happy. Many a wanderer Israel's judges because of that Mother used to sing. the influence of his praying 4. Conversation in atmosphere?

His Word. Profanity is grandmother, his mother, never heard. God's Word is and then encourages him to loved and searched.

2. Family altar or family 5. Literature. What

First, we are to be wit-phere is often changed when Christian trained youth. | a soul looks back with pleas-Where and how are our ant memories to evenings Christian youth trained? We spent singing songs of praise must confess that most of and adoration. As one is our Christian training was about one's duty how a song mothers are our teachers. has been brought back to Samuel became one of God by the memory of a song

mother. What parents hold home. As the family gathers dear they will strive earnest-around the table, what do ly to give to their children. they talk about? Parents Of Abraham, God said, "For have a wonderful opportun-I know him, that he will command his children and his children heavenward by tellhousehold after him." Gen. ing of the faithfulness of 18:19. The spiritual environ-God; of His goodness to their ment felt in Christian homes forefathers and His blessis a powerful factor in train-lings bestowed on their own ing youth. What factors are lives. Godly parents have a involved in creating such an great influence on youth. Paul, writing to Timothy, re-1. Reverence for God and minds him of the faith of his go on in this faith.

worship, where all the family youth reads today will large-

be tomorrow. Christian par-brought his brother Peter. ents take great care in selec- A certain Sunday school ting the literature for their teacher asked each of her home. To have no literature pupils to bring to class a is tragic. Youth will read. paper on which they had If the home does not provide written the first hundred reading material, it will be words they would say should obtained elsewhere. In plac-they come face to face with ing Christian literature be-an individual who had only fore youth, it will be a great five minutes to live, help to train them to be whom they knew was not Christians.

are known by the company youth to be able to point we keep." Godly parents others to the Lamb of God with high ideals will have who taketh away the sins of friends of their kind. These the world. friends will be an encourage- The story is told of a ment to their children to be young man who was spendnoble and to use these high ing some time in the city of ideals.

sibility as Christian trained Lake Michigan. He heard a youth? Jesus, in Acts 1:8, cry for help from the occusays that we should be wit-pants of a boat out on the nesses. Two ways of being lake which was being wreckwitnesses are by teaching ed. He, being a good swimand by example. Paul, writ-mer, went out and rescued ing to Timothy says, "Preach several of the victims. After the word; be instant in sea-having brought in about nine son, out of season," II Tim. or ten, his body seemed com-4:2. In another place he pletely exhausted and all the says, "Be ready always to people tried to persuade him give to every man that ask- to stay on the shore, saying eth of you, a reason for the that he would risk his own hope that is in you." We life. He looked out again may not be able to preach over the water, and saw like Peter or Paul, but we others struggling and nearshould be able to bring ly perishing. He went out

ly determine what they will others to Jesus as Andrew

saved. It is our responsibil-6. Noble friendships. "We ity as Christian trained

Chicago, and who found his What then is our respon- way one day to the shore of again and brought in another, and another, and another, and another until he was utterly exhausted and fell unconscious on the shore, from which he had to be carried to his room. The first thing he asked when he returned to consciousness was, "Did I do my very best? Could I have saved one more?"

Whether it is by preaching, teaching, or singing, it is our duty to give out the Word of God.

We, too, can witness by example. Not only is it our responsibility to teach, but we must also live. The following poems express this thought very nicely:

Your Own Version

"You are writing a Gosepl,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true;
Say, what is the Gospel
According to you?"
—Paul Gilbert.

The Gospel According To You

There's a sweet old story translated for man,

But writ in the long, long ago— The Gosepl according to Mark, Luke and John—

Of Christ and His mission below.

Men read and admire the Gospel of Christ With its love so unfailing and true;

P: t what do they say and what do they think,

Of the Gospel according to you?

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ life divine:

And, oh, that its truth might be told again,

In the story of your life and mine.

Unselfishness mirrors in every scene,

Love blossoms on every sod; And back from its vision the heart comes to tell

The wonderful goodness of God.

You are writing each day a letter to men,

Take care that the writing is true;
'Tis the only Gospel that some men
will read,

That Gospel according to you.

—Anon.

We are the only Bible,
The careless world will read;
We are the sinner's Gospel,
We are the scoffer's creed,
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?—Sel.

We must be examples in our daily living. In choosing our vocation we should be very careful to choose only such work as can be for the good of mankind and a glory to God.

Daily living—our dealing with man in business and in

society. A good neighbor—and said: "I hardly what does the world think of what to talk about." song, "Would Men Know," says:

Would men know by word and action,

In the small things of this life, In the daily round of duty, In the midst of toil and strife

Not by word of lip, full often, Is the world convinced of truth, But the deed of loving service,

From the heart, brings fullest proof.

We should practice honesty in all our dealing with others. Are we as good as our word? "Blessed are the pure in heart: for they shall see God." Matt. 5:8. expected of us to live clean lives. One writer says. "Out of the abundance of the heart the mouth speaketh." Paul says, "Abstain from all appearance of evil." Again, "Know ye not that your body is the temple of Holy Ghost?"

Sel., The Gospel Herald.

A MINUTE

known professor was asked from overflowing. to talk before the students One minute may seem inassembled there. The profes-signficant, yet death often sor stepped before the group comes in a minute. A mur-

us? E. O. Sellers in the the rear of the auditorium came this reply from a freshman: "Talk about a minute." The freshman little knew that in his joking answer he had given the professor one of the greatest of subjects to talk about.

The biggest little thing in the world is a minute. Just think, there are sixty of them twenty-four different times a day. Life is made up of little things. How much in a time of sorrow, sickness or discouragement is a smile, a kind deed or a word of encouragement.

God's word contains many small things, which may seem unimportant or small, but they are included in God's commandments and are not to be taken lightly. Whether it be a small word or a small amount of time, God has given it to us and we will be accountable for our use it.

A grain of sand is a little thing, and yet when millions and millions of these little things are piled along In a college chapel a well shore, they can stop an ocean

der is often committeed in a never when man speaks to God. In minute. A stanza of a song can be sung in a minute. prayer can be offered in minute, one that may change vour mode of living. You can call a friend on the telephone and extend to your sympathy or a ray of hope in time of sorrow in a minute.

How little and unimportant one minute seems, and yet did you know that time killers kill the thing out of which life is made? That is opportunity. Are you making the best of your opportunities or are you passing them by hoping they will knock again?—Message of Peace.

Sel. by Anna Flora.

THE LANGUARGE OF PRAYER

It is reported in change that a man who was grieved at the use of word "you" in addressing God in prayer compiled following facts about use of the words "you," "thee," and thou" Bible.

In our English Bible the "you" is found in 2,011 verses. It is used when God addresses men and when men address each other, but

the book of Psalms "you" and "yours" occur 30 times and never in addressing God.

HOME DEVOTIONS FOR AUGUST

Theme "Triumph of Faith."

Memory verse Heb. 11:6, "But without faith it is impossible please him; for he that cometh to God must believe that he is, that he is a rewarder of them that diligently seek him." 1—Heb. 11:1-21.

Mon. 2-Gen. 4:1-7. Tues. 3-Gen. 5:18-24. Wed. 4-Gen. 6:9-22. Thurs. 5-Gen. 22:1-14. Fri. 6-Gen. 27:22-40. Sat. 7-Gen. 48:1-14. Sun. 8-Heb. 11:21-31. Mon. 9-Gen. 50.22-26. Tues. 10-Ex. 12:21-28. Wed. 11-Ex. 14:15-22. Thurs. 12—Josh. 6:1-16. Fri. 13-Josh. 6:17-25. Sat. 14—Josh. 24:1-15. Sun. 15-Heb. 11:32-40. Mon. 16-Judg. 7:1-8. Tues. 17-Judg. 6:10-15. Wed. 18-Judg. 16:21-31. Thurs. 19-Judg. 11:23-33.

22—Dan. 6:18-23. Mon. 23-Heb. 12:1-3. Tues. 24-Luke 2:25-35. Wed.

20-I Sam. 17:45-54.

21-I Sam. 3:1-21.

Fri.

Sat.

Sun.

25-Matt. 8:1-4. Thurs. 26-Matt. 9:1-8.

Fri. 27-Matt. 15:21-28. Sat. 28-Rom. 3:21-31.

Sun. 29-II Tim. 1:1-12. Mon. 30-James 1:1-12.

Tues. 31—James 2:14-26..

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ADULT SUNDAY SCHOOL LESSONS

July 4—Judg. 2:1-23. July 11—Judg. 3:1-31. July 18—Judg. 4:1-24. July 25—Temperance. Tit. 2:1-15. Aug. 1—Judg. 5:1-13. Aug. 8—Judg. 6:1-35. Aug. 15—Judg. 6:36-7:25. Aug. 22—Judg. 8:1-35. Aug. 29—Judg. 9:1-57. Sept. 5—Judg. 10:1-18. Sept. 12—Judg. 11:1-40. Sept. 19—Judg. 12:1-15. Sept. 26—Judg. 13:1-25.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Great Physician. Jno. 5:1-9.

July 11—The Bread of Life. Jno. 6:31-41.

July 18—Sight Restored. Jno. 9:1-12. July 25—The Healed Man's Testimony. Jno. 9:13-25.

Aug. 1—The Good Shepherd. Jno. 10:1-10.

Aug. 8—Lazarus Sleepeth. Jno. 11:1-11.

Aug. 15—Jesus Comforts Mary and Martha. Jno. 11:17-29.

Aug. 22—The Raising of Lazarus. Jno. 11:33-46.

Aug. 29—The Supper at Bethany.
Jno. 12:1-11.

Sept. 5—Christ, The Servant. Jno. 13:1-17.

Sept. 12—Christ Comforts The Disciples. Jno. 14:1-14.

Sept. 19—The True Vine. Jno. 15: 1-11.

Sept. 26—Christ's Friends. Jno. 15: 12-23.

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Live Oak, Calif.

BIBLE MUNITOR

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August 1, 1948

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ZEAL FOR REVIVAL

hope, and the glorious ap-looking forward toward such pearing of the great God and services, has this eagerness our Saviour Jesus Christ, to see these things accomwho gave himself for us, plished. Are any of us dethat he hight redeem us from pending entirely upon the all iniquity, and purify unto evangelist? Can it be that himself a peculiar people, some do not need this rezealous of good works." vival for themselves or that Titus 2:13-14.

proaching when most of our estly contend for the faith." congregations are looking Are we doing that? Each forward toward their re- and every one of us? vival meetings. There is a We all are looking for that zeal, an eagerness or desire blessed hope and the coming to accomplish some purpose. of our Lord and Savior. We feel that purpose should Have we been redeemed be three-fold: that we earn-from all iniquity? Are we estly contend for the faith purified unto Christ," which was once delivered peculiar people, zealous of unto the saints, that we build good works." Or do we inone another up in that most dividually need a revival to holy faith, and that lost souls be ready? may be brought into the God knows our works, kingdom of our Lord and thoughts, and even the im-Savior, Jesus Christ. | aginations of our hearts. "I

I am wondering if each and every member of a par-"Looking for that blessed ticular congregation, who is they have no interest in The time of the year is ap-others? Jude says, "Earn-

would thou wert cold or hot, saluteth you, always laborso then because thou art ing fervently for you in lukewarm, and neither cold prayers, that ye may stand nor hot, I will spue thee out perfect and complete in of my mouth." Rev. 3:15-16. the will of God, for I bear God is sorely displeased with him record, that he hath a lukewarm church members. great zeal for you." Col. 4: We need to earnestly con-12-13. tend for the Faith, we need May we pray mightily for to build one another up, and the guidance of the Holy we need to pray mightily Spirit, that we may each acthat souls may be saved.

the way of the Lord, and the Lord's work, and that we fervent in spirit, and then he each may overcome the spake and taught dilgently trials and temptations that the things of the Lord. O may be before us to hinder yes in this age, we do not our finishing the work that have time to be instructed in we may be appointed to do. the way of the Lord but we! just take for granted what CONSCIENCE, ALONE, IS we hear or the way someone NOT A SAFE GUIDE else did or believed and are satisfied with that.

Think how the Jews multiplied from the time they went into Egypt and when As we view the entire life strong should they have been no safe guide. Paul in his at Christ's time, and even to- early life was trying to deday. Why were they weak-stroy the Christian faith. ened, because of luke-warm- His conscience was clear, in ness and sin. How strong his sight, that he was doing would our church be today that which was right in the if we had saved all the pos-sight of God. A stroke from terity in the last twenty heaven changed his conyears?

you, a servant of Christ, things to detract us from do-

complish our little bit Appolos was instructed in ward the strengthening

J. F. Marks

they went into the land of of the apostle Paul, we can Caanan. At that ratio how see that conscience alone is science. In this day in which "Epaphras, who is one of we are living there are many

through his word gives us and disobedient to, the holy much warning that we commandments as delivered should not become deceived by Christ and the Apostles. through the deceitfulness of I am often made to think, sin. All can have a pure con- Are we alert and watchful science. After the apostle enough? Let us be steadfast Paul received a pure con- in Christ through His gospel. science, I believe he fully ap- How much more shall the preciated its great value and blood of Christ, who through

blessing.

In his writings he men-himself without tioned about conscience dif-God, purge your conscience ferent times. "And herein from dead works to serve the do I exercise myself, to have living God? Heb. 9:14. "Let always a conscience void of us draw near with a true offence toward God, and to-heart in full assurance of ward men." Acts 24:16. "I faith, having our hearts say the truth in Christ, I lie sprinkled from an evil connot, my conscience also bear-science, and our bodies washing me witness in the Holy ed with pure water." Heb. Ghost." Rom. 9:1. "Where-10:22. fore ye must needs be sub- It seems in our day most ject, not only for wrath, but people do not want the close also for conscience sake." walk with Jesus, and Rom. 13:5. "Knowing there- very hard to be convinced of fore the terror of the Lord, its necessity. What is rewe persuade men; but we are quired to have the full assurmade manifest unto God; ance which comes after and I trust also are made cleaning? "Having a good manifest sciences." II Cor. 5:11. they speak evil of you, as of "Holding the mystery of the evildoers, they may faith in a pure conscience." ashamed that falsely accuse I Tim. 3:9.

Many will be disappointed Christ." I Pet. 3:16. in the day of judgment be- Christ said that his kingcause of deceitfulness of a dom is not of this world. We seared conscience. Many are commanded to come out

ing what is right. God and are turning away from

the eternal Spirit offered

in your con-conscience; that, whereas your good conversation in

think of security in Christ from among the world. Yet

BIBLE MONITOR trine of this world. We can

West Milton, Ohio, August 1, 1948

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people will go back into the believe a lie: that they kingdom of the world. people's conduct does con-lieved not the truth, but had flict with the gospel commandments it is certain that they do not have a pure conscience. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." I Tim. 5:1-2.

How sad people will seducing spirits and the doc-3:3.

see the results of envy and hatred, the opposite of love the fulfillment of the law of Gid Let us not forget God's word, our safe guide. of the Record Printing Co., Com-mercial Printers, 2-4 South Miami Many through their conscience will be disappointed in the day of judgment. Let at West Milton, Ohio, under the us never forget, conscience Act of March 3, 1379. of itself is no safe guide. We are living in a day of many influences and much seared conscience.

"With all deceivableness of unrighteousness in that perish; because they received not the love of the truth, that they might be saved, and for this God shall send them strong delusion, that they should If might be damned who pleasure in uprightness." II Thess. 2:10-12.

R. 1, Felton, Pa.

THE MODERN HAIR-DO

Malissa C. Jamison

"Whose adorning let it not be that outward adorning of plaiting the hair, and of to think how wearing of gold, or of putgive heed to ting on of apparel." IPeter

"In like manner also, that our hair is an indication of women adorn themselves in our attitude toward the modest apparel, not with Word of God, and therefore broided hair, or gold or of our attitude toward God. pearls, or costly array." Tim. 2:9.

We all know subject means, for who coiffeur that the world pracamong us has not seen some tices, and also wear a coverof our sisters, with their hair ing as an appended necesfixed in a way that becomes sity? women of the world rather in our going about we than women professing god-notice just a little more of liness; as the covering which the worldly hair dress each over such a conspicious on page 11, paragraph 3, hair-do, indicates? (Over "That the sisters attire which no covering fits or themselves in plainly made bonnet can be worn.)

explained in I Cor. II. Is it Christian manner." ises to those who recognize a Christian woman to wear women's relationship to men her covering and bonnet and God? If we honestly wherever she goes, on the recognized this relationship street, to the neighbors, and we would dress our hair be- on trips, by train or by car,

it or not, the way we arrange ness for Christ. Such oppor-

I Dare we follow the ridiculous hair-do's, the elaborate what the overemphasizing of

unfittingly worn year. In our polity booklet garments, free from un-It looks as though these necessary appendages. That sisters are rebellious in their plain bonnets and hoods be hearts against taking God's the head dress, and the hair ordained place for women as be worn in a becoming because we are unwilling to would mean so the covering be in subjection, that we and bonnet would fit the dress our hair so that the nead in a becoming way for symbol of our subjection, the a Christian woman, and not covering, barely stays on appearing like a worldly our heads? Does it mean woman, when the covering that we are unwilling to ream bonnet be removed. ceive the power God prom-Also it would be becoming to coming to a covering. if we do not we miss Whether we are aware of many opportunities to wit-

tunities so often come to us est power or effect on earth on these journeys. It has if all humanity would have been said to us by those out-the love of God in their side, as they noticed our hearts. Then there would bareheaded sisters, "You'be no more wars and peace have some that do not ob- and love would exist ing to do about it?"

voung brother and every young sister, and then we might win others to they soul, with all a full surrender to Christ, mind." Matt. 10:37-38, "He loving obedience to His that loveth father or mother commandments, and to the more than me is not worthy strives to uphold.

A greater responsibility to the deacons and ministers. A solemn charge to every elder.

Humbly and prayerfully submitted, for the betterment of our beloved church.

Quinter, Kans.

LOVE

William E. Kinsley

serve your rules of distinc-preme. Rom. 13:10, "Love tive garb, what are you go- worketh no ill to his neighbor." John 15:13, "Greater What are we going to do love hath no man than this. about it? Yes, there is a re-that a man lay down his life sponsibility for all. If every for his friends." Matt. 5:44, every you, love your enemies, bless father and every mother them that hate you, and

would stand out bodly for pray for them which despitethe church, showing others fully use you, and persecute the beauty and attractive you." Matt. 22:37, "Thou ness of our doctrine of sim-shall love the Lord thy God plicity in all walks of life, with all thy heart, with all teachings which our church of me: and he that taketh not his cross, and followeth after me, is not worthy me."

> John 13:34-35, "A new commandment I give you, that ye love one other. By this shall all men know that ye are my disciples, if ye have love for one another." I John 4:12. "If ye love one another, God dwelleth in us, and his love is perfect in us."

I Jno. 4:20-21, "If a man Love would be the great-say, I love God, and hate his

brother, he is a liar: for he affection, kindness to others, that loveth not his brother unselfishness, attributes to whom he hath seen, how can happiness or pleasure, to he love God whom he hath esteem, to reverence. not seen. And this com- My love be with you all in mandment have we him, that he who loveth God God even the Father of our

believeth that Jesus is the good comfort, be of one Christ is born of God, and mind, live in peace, and the everyone that loveth him God of love and peace shall that begat loveth him also be with you. The grace of that is begotten of him. For the Lord Jesus Christ, and this is the love of God, that the love of God, and the we keep his commandments communion of the For whosoever is born Ghost be with you all. of God overcometh the world, and this is the victory that overcometh the world, No afflictions, time nor places, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

Psa. 97:10, "Ye that love the Lord, hate evil." Prov. 10:12, "Hatred stirreth strifes: but love covereth all sins." John 15:12, "This is my commandment, that ve love one another, as I have loved you." Gal. 5:22, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

The word love has a broad

from Christ Jesus. Blessed be loveth his brother also." Lord Jesus Christ. Finally, I Jno. 5:1, 3-5, "Whosoever brethren, be perfect, be of

> Love and union Zion's basis. Sweet as summer's morning air: Can the blessings from us tear.

Union feasts our souls with pleasure And increase love and zeal. Union is our heavenly treasure And its blessedness we feel. Hartville, Ohio.

COMMUNION SERVICES

Midway, Ind., Aug. 28, at 2 p. m. Plevna, Ind., Oct. 2. Berean, Va., Oct. 16. Orion, Ohio, Oct. 23, at 11 a.m.

ENGLEWOOD, OHIO

June 26th at 8 p. m., the Englemeaning: a deep personal wood congregation met in regular council. The meeting opened by the Sunday school lesson Parker read Rom. 14 and led in George Webb, Bro. Swihart prayer. Bro. J. P. Robbins then Bro. Besse conducted the preachtook charge.

monition on a few things was helpful to all.

ing these meetings.

The meeting closed by singing No. 459, and prayer by Bro. Lawrence Kreider.

Ivene Diehl, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation enjoyed a very pleasant communion service June 12 and 13, 1948, with a good attendance although not as large as possible because of sickness. Brother Paul Myers gave the message Saturday forenoon. There were about 110 communed on Saturday evening.

Worship at 7:45 a. m. Sunday and breakfast at 8:00, with quite a number for morning worship. Ministers outside of our own mininsters were Bro. B. E. Kesler, and Bro. Swihart of Goshen, Ind., Bro. Johnson and Bro. Webb of West Fulton church; Bro. Paul Myers and Bro. Henry Besse Orion of church.

Bro. Vern Hostetler opened the Sunday school. Bro. Kesler brought him." II Cor. 5:21.

before singing 236 after which Bro. Herbert the audience, 152 in number. Bro. ing service. If we will live such There was not much business at lives as these dear brethren adthis time. Our elder gave some ad-vised us to live, we will some day which be permitted to enter that heavenly home if we prove faithful to the The Lord willing, Bro. Melvin end. How sad it makes us feel Roesch of Wauseon, Ohio, will be when the moments come when with us on Aug. 15, and beginning a we must take the parting hand not to weeks' series of meetings. We knowing if we will ever meet on have also decided to hold our Har- this earth again. May we pray to vest meeting the first Sunday, Aug. live such lives to please our Savior, 15th, an all day meeting. We ex- so we will be able to meet our loved tend a hearty invitation to all who ones that have gone over in that can come and worship with us dur- beautiful city, where no sickness, sorrow or death shall ever come.

H. A. Throne.

THE LORD OUR RIGHTEOUSNESS

The Man Who Stands Absolutely Holy, Perfect. and Righteous. who Sanctified by Christ's Obedience, is Prepared to "Grow in Grace and in the Knowledge of Our Lord and Savior Jesus Christ." II Pet. 3:18.

CHAPTER XIII

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"For he hath made him to be sin for us who knew no sin: that we might be made the righteousness of God in

It seems a mystery that substitute, is not the doctrine spirit, perfecting holiness in ferent doctrine from rightthe fear of God." II Cor. 7:1. eousness through Christ as Great as seems this mystery our substitute. of absolute holiness and a The true Christian wills constant need of growing not to sin, wills to do only more holy, of God-like per- what is pleasing in God's fection and the great need of sight, yet failures and imgoing on unto perfection, it perfections so beset him that is nevertheless a truth. The he longs and strives to grow. great mystery of this truth If we understand God's is that the desire to grow Word we shall never in this and the great necessity of life reach the position where growth are realized only in there will be no need for porportion as we are made growth, where sin will not to know that we are right-come into our lives, making eous in God's sight. To know us truly sensible of our that we are justified before weakness and of the great God removes every real need of Jesus as a continual cause hindering steady substitute. The longing degrowth and inspires with a sire, the earnest wish, the longing desire to conquer prayerful effort to every the flesh and develop pure, Christian is to be free from true and noble Christian sin. Far be it from us to manhood.

is not attaned by works, yet lives. Whoever sets his ideal it always makes one work as of life below the absolute in earnestly as if everything holiness sets it below the

holness, of perfection, of to be a child of God and not sanctification by Christ, our strive for perfection, it

we can stand as perfect as of sinless perfection. The God (Matt. 5:48) and yet doctrine that man can be-"go on unto perfection" come so holy that there is no (Heb. 6:1), that we can stand room for growth, that he as holy as Christ and yet can become so perfect that must "cleanse ourselves from he cannot sin, or even that all filthiness of the flesh and he does not sin, is a very dif-

strive for anything short of The holiness that justifies the Christ-likeness in our depended upon works. | ideal of the true child of The doctrine of absolute God. While it is impossible seems to me to be the height high moral planes; that is of self-righteous presump- the work of years on the tion to claim that we have part of the individual. reached a state of sinless man may be a saved man, perfection, a state in which righteous before God, and we cannot sin.

the Christian is his measure make. The Christian stands of Christ, the Christian's saved not so much for what measure of himself is such he does as for what Jesus

a sinner."

The great need of growth purer and holier is an every-day realization. words and deeds. "Let us go on unto perfec- While there is a necessity but study his life, he will little trouble for us to realize more and more the that there is room for great need of growth. How neighbor to grow; we often are our thoughts im-leasily suggest how pure, our words what they brother could improve ought not to be, and our ac-Christian life, but we and not strong meat. The could improve. There constant growth, amidst that there is no more room weakness. While the Lord such thing in the Christian saves all who come unto him, life as perfection in the sense placing them on an equality of no more room to grow. with himself, according to The man who is not growing God's measure, he does not is rapidly going back to the miraculously translate them world, to sin, and to the from low moral planes to devil. There can be no such

yet make mistakes that the While God's measure of good moral man would not that he is constrained to cry has done for him. Being out, "God be merciful to me saved, he struggles onward, but always upward into

tion," is the Christian's for growth, there is great motto. If the Christian will room for growth. It is but see our can our his tions such as to lend an in-apt to be slow in starting fluence to positive evil. The radical reforms in our own need of growth is illustrated lives. It is so much easier by representing the child of to see how others could im-God as a babe needing milk prove than to see how we lives of all Christians show a none who stand so perfect great battles with sin and for growth. There can be no

substitute, Jesus.

The ing to sacrifice for the good his word and cleanse ourress in the Christian life. | fecting holiness in the fear

a state as rest, in the sense always abundant, but no of standing still in the Chris-means can avail anything tian life. There is room for without a willingness to growth, and there is a neces-grow. There must be a realsity for growth in every ization of the necessity of Christian's life, and to be in- growth, and a willingness to different as to the means of make the necessary sacrigrowth and development is fices in order to grow. Prayto die, is to lose our perfect er is an effectual means of growth. If one desires to great hindering grow his heart should frecauses of real growth may quently go out to God in be all summed up into one. humble prayer. Ask God for This one is self. Self is the what you feel you need, and enemy of all righteousness, he will be near you. The it is the hydra-headed mon-study of God's Word is a ster that pulls us down and means of growth that is too defames, underrates and much neglected. If we would seeks to destroy every pos-drink more frequently and sible good that might not re-longer at the fountain of dound to the glory of self. truth our lives would be Self is before Christ or his richer in good works. Every cause. Self is in every pray-sermon is an effectual means er, in every song, in every of growth if we will so use sermon. Even self creeps it. Many are not willing to into every manifestation of take the crumbs. They can humility. Self must be nail-only occasionally hear a man ed to the cross, there can be preach who can help them. no Christ Incarnate. There The humblest servant can can be no growth in true help us to grow if we are Christian manhood until we only hungering and thirstcan get selfishness, self-ex-ing after righteousness. All altation, and self-glory out the means of growth will of our lives. Self is always prove abortive unless we are first where we are not will-willing to take the apostle at Self crucified selves from all filthiness of and there will be real prog-the flesh and spirit, per-The means of growth are of God. There are too many

who hope to grow better our wills wholly to his will: without cleansing. This can-but this is all imputed, the not be done; there can be no free gift of God to every growth without constant child. Of every child who cleansing. The purifying has been made righteous by process must go on. There Christ's righteousness God must be weeding and hoeing, requires a growth, a going else sickly, feeble growth at on unto perfection in life unpruned brings little or no this development is a life fruit to perfection. Cleans-work, a gradual work; not ing, weeding, pruning pro- a spasmodic effort, but a cess must be kept up by constant, steady upward every Christian who would growth. A man's surroundmake any progress in the ings, temperament, health, divine life.

diligence in the use of the that no two persons are alike means of grace that God has in the amount of progress placed in our hands. To fail made in a given time, nor are to use the means of grace they alike in the experiences and thus fail to grow is to passed through. Because of sever our relationship to the many varying circum-God, to cutoff our only stances we cannot judge our means of justification, and fellowman, we dare not atthus fall back upon our poor, tempt to measure him except imperfect works—a decep-by the rule which tells us to tive delusion. It is only in regard others as better than proportion to the Christ In-ourselves. Our brother may carnate in us that we de-fall far beneath us in pracvelop his likeness, that we go tice, but be far above us in on unto perfection.

Christ's righteousness, we real Christian growth. are sanctified by Christ's church and the world may holiness, we are made per-count us a much better fect by Christ's works, we Christian than our neighbor, are made holy by Christ's while in God's sight our

best. The tree that is left and character. This growth, heredity and a thousand Our going on unto perfectother things so modify this tion will depend upon our growth, this development. real Christian submission, in We are justified by real Christian experience, in merit as soon as we submit neighbor stands wholly

sanctified, a saved man, but balanced person this urge we stand condemned; con- has a place. There are howdemned because not fully ever, dangers of misusing submissive to Christ. The this gift the same as any measure of a man's develop-other. Slavery is an exment is not the measure of ample. This urge may be his acceptance in God's sight, developed into a craze for but the measure of his sub-power as evidenced in the mission to the divine will is lives of men like Napoleon, the measure of his accept- Alexander the Great, ance. A full surrender to Hitler. Authority in the Christ, and God is reconciled, hands of an evil person his justice is satisfied; he is like a sharp razor in the just, and yet he justifies the hands of a child. sinner who fully surrenders over God's heritage. all to Christ in his baptismal God has also placed in covenant stands as holy as man a disposition to follow. God, Christ being his sub-Some one has said every one stitute.

THINGS THAT MATTER, ATTITUDE TOWARD AUTHORITY

"Render therefore to all their dues: tribute to whom "no," but will follow where tribute is due; custom whom custom; fear to whom fear; honor to whom honor." Rom. 13:7. God said Adam, "Have dominion over the fish of the sea, and over follow. Out of control, either the fowl of the air, and over one of these spells defeat the cattle, and over all the for the individual. earth."

urge to dominate or to exer-portant to a balanced percise authority. In a well-sonality and to success in

Rom. 3:26. The admonished not to be lords

will follow a leader. In the past generation there have been great youth movements in Germany and elsewhere. where following became almost a mania. Some folks become so in the habit following they cannot say they should not. One has gone a long way toward success if he has achieved a balance between urge to rule and the disposition right attitude toward those God has placed in man an in an inferior position, is imlife.

ciples to govern one in his for greater service. He

1. You must learn to serves most. follow before you are cap- Do not seek to overthrow able to rule. God in His others to advance yourself. wisdom gave man a long Any glory that may come childhood, a long period of from that will be short lived. time in which he is under Absalom tried to overthrow the authority of parents, and his father that he might happy is that person who, reign. It meant a tragic end as a child, was taught obedi-for Absalom. David is a ence and respect to author-noble example of one who ity by parents who did not respected authority. spare the rod in securing 4. Do not seek to rule for obedience. good general who was not selfish and mean. There is first a good soldier. There no virtue in ruling for the is no good teacher who was sake of ruling. Only as one not first a good student. can render a greater service There is no good minister is more authority good. who was not first a good lay He is not a great man who member.

wonders why he is not up even above himself. placed in a higher position. 5. Show respect to your I think the main reason is he superiors. You can never does not show proper con-expect to be a respected sideration to those in superior yourself unless you authority. He does not show respect to your superknow how to follow, there-liors. Honor your parents, fore, he cannot rule.

ruling. He should accept Following are a few prin-authority only as an avenue attitude toward authority. |that is greatest is he who

There is no the sake of ruling. That is can hold people down; he is I know of a man who a great man who lifts them

re, he cannot rule. your teachers, the boss for 2. Do not be over anxious whom you work. You may to show authority. Many a feel that in some way you promising young person has are superior to them. Neverbeen spoiled by being given theless, in position they are too much authority too early your superiors; give them in life. One should not seek due honor. One should to rule for the sake of show respect of officials of

the government, officals of I am a Christian." He was the church, and any person brought before the Proin the place of authority.

There are limits in following leaders.

God, but even in refusing to to bring such a present follow orders from one in the Lord. authority, one should do it We should not follow ny God for thirty days. thing. Daniel knew the decree was One may fill a large place ed. He was one of the most perverted, it becomes loyal citizens of the king, evil. May we God. Notice the Hebrew servants. children. They obeyed God rather than man though it meant the burning fiery furnace. A noted example of a man who obeyed God rather than man is that of Maximiliarus of Thebaste. died for his faith the latter part of the third century A. D. He was the son of a veteran and was liable military service Roman army. He refused to often uses them to swear, don the soldier's uniform steal, lie, defraud, and to do

consul Dion. He was told to certain serve or die. He refused to human serve and died at the age of twenty-one. His father re-We must remember that turned home giving thanks our first allegiance is to to God that he had been able

respectfully. Daniel is a leader in that which is evil, good example. The king, the but we should not disrespect greatest authority in the those in authority. To be world had made a decree invested with authority and that no one should pray to to use it rightly, is a good

signed, yet he knelt before in life in that way and be a the open window with his great servant to the people, face to Jerusalem and pray-but when that authority is yet he could not go against seek to be good and faithful

Sel., Malissa C. Jamison, Quinter, Kans.

THE ATTITUDE OF THE EARLY CHRISTIANS TOWARD WAR

Theodore Epp

The Lord gives man power for to think, speak, learn, and in the use his faculties; but man saying, "I cannot serve for all other iniquity. The Lord gives men power to com- who are still involved in bine their interests, and war, let us, from every wisdom, to govern them-quarter of the world, turn selves, to enact and execute our instruments of war into laws. But they may use that ploughshares, and power as they please and spears into pruning hooks; make laws to worship Mars, and as husbandmen culti-Diana, the Pope, or the vate the ground, so let Virgin Mary, or anything cultivate and practice piety, they please, and then raise justice, humanity, faith, and the cry of "rebellion" when-that hope which proceeds ever one refuses to and raise the executive rod Him Who was crucified," to murder the "disobedient." etc. At another place God holds them in check said: "The devil when He sees best and destroys them in the end unless they repent and serve Him.

As in the Old Testament, Israel largely chose evil, to their disadvantage. So in New Testament times many Christians do not always choose the right, but go in ways of their own.

But first let us take a look into early church hsitory. What was the conception of the early Christians? Did they fight? Let history speak.

Testimony of Early Church Fathers

D. 140): "We (Christians), ready to meet death in

obey; from the Father through is author of war.

Tertullian (A. D. 200)— "Jesus Christ, by disarming Peter, disarmed every soldier afterwards . . . Our religion teaches that it is better to be killed than to kill." Also in describing the period A. D. 170-200, he asserted that no Christian was found in the Roman army of that time, and that many had left the military service immediately after conversion. And in good truth, nothing are expressly commanded by our Master to love enemies, whom then have we left to hate? And if, when hurt, we must not return the Justin Martyr, one of the evil, for fear of being like earliest and most able of the the rest of the world, where writers of the shall we find a man to hurt? second century, writes (A. |... We, whom you see so

its forms of cruelty, is it not "What evil do the agreeable to our religion to do?" Marcellus' be killed rather than to kill? was: "You know." But to us who are stark and cold dead to all the glories opotamia, says: upon earth, what occasion Roman soldiers, charmed can we have for warring? with the piety and generos-And in good truth, nothing ity of Marcellus, were inis further from our soul duced to embrace the Christhan the thought of mixing in state affairs, or in private designs."

Marcellus (about A. D. 295).—The life of this man is very striking and interesting. The following is a translation from a German copy which I have before me: "Marcellus died a martvr's death in 295, for refusing to take up arms and fight. He was a young man of 22, living in the northern section of Africa. He was called to join the army of Dion, the proconsul of cause he was a Christian acteristics of the Christian and a 'servant of Christ.'" sect in their early times, From all that follows we see says: "The Christians were clearly that it was fighting not less averse to the busithat he opposed, for the ness than to the pleasures of heathen offerings that go the world. The defense of with army work are not their person and property mentioned at all. Part of they knew not how to reconthe discussion was follows:-"I cannot serve as trine which enjoined an una soldier, for I cannot do limited forgiveness of past evil, because I am a Chris-injuries. Their simplicity

soldiers answer

Archelaus, bishop of Mestian religion, and immediately forsook the profession of arms."

History is faithful in relating the facts of these early times. It says: "Of all the Christian writers of the second century, there is not one who mentions the subject who does not hold it to be unlawful for a Christian to bear arms." (Tract by Amer. Peace Soc.)

An Infidel Historian's Testimony

Gibbon, an infidel histor-Africa, but he refused be- ian, is speaking of the charas cile with the patience-doctian." Dion asked him, was offended by the use of

oaths, by the pomp of serve no longer. any occasion to shed the he blood of our fellow-men | thereof, put to death. The Christians felt and confessed that governments are necessary for the present system of the world, and lus, suffered martyrdom. they cheerfully submit to the authorities of the pagan But, government. they inculcated the maxims of passive obedience, they refused to take any part in the civil administration or military defense of the empire. It was impossible that the Christians, without renouncing a moral and sacred duty, could assume the character of soldiers, of magistrates, or of princes." The testil mony to the character of the Christians from an infidel historian of such celebrity as in cases of necessity. Origen, Gibbon, is of much weight on this point.

Soldiers, Converted, Renouncing Military Service

We are told by history that when the centurion Marcellus was converted to Christ he threw down his belt at the head of the legion, declaring that he had be- "Not a Christian could be come a Christian and could found among them ..."

magistracy, and by the ac-committed to prison he said, tive contentions of public "It is not lawful for Chrislife; nor could they be con-tians to bear arms, for any vinced that it was lawful on earthly consideration," and was. in consequence

> Cassian, notary same legion, followed his example, and, like Marcel-

> Martin, who was bred a soldier, abandoned his profession, and gave to Julian the Apostate as his reason: "I am a Christian, and cannot fight." Threatened with death, he said, "I cannot fight if I die." He suffered martyrdom for refusing to fight.

Further Testimonies

Celsus (about 100 A. D. an opponent of Christianity, charged the Christians with refusing to bear arms, even in reply, fifty years later, admits their refusal, justifies it, "because war itself is unlawful," he tends.

Lactantius says, "It can never be lawful for a righteous man to go to war."

Tertullian says legion of the Roman army: "Jesus Christ, in disarming or the need of war?" Peter, disarmed every sol- Dr. Adam Clark: "War is dier afterwards, for custom as contrary to the spirit of never sanctions any unlaw-Christianity as murder." ful act ... " "Should he who would not avenge his own forgotten in war; every wrongs be instrumental in principle of Christianity is bringing others into chairs, trampled upon." imprisonment, torture, and death?"

Irenius says, "They have changed their swords into instruments of peace, and remain as they were in the they know not how to fight." early times.

the thousands of witnesses They soon left the teaching to the same facts that "up of the New Testament to the year A. D. 170, no Christ's example and, mention is made of Chris-Israel did, began to go their (John tian soldiers" Horsch).

For further information, read Dymond's "Inquiry into the accordance of war with the principles of Christianity;" also Barclay's "Ananalogy," etc. Much more could be said, but this will sufficiently establish the

Testimonies From Modern Writers

these few statements:

Wesley: Christians assist the prince that they were a ing the world of the benefits alnoe. In Galatians Paul is

Sydney Smith:

Such statements could be multiplied by the hundreds.

The Drift

But things did not always Christianity The above are a few of soon began to degenerate. own ways. They did not stay by many of the teachings. Jesus, Paul, and the other New Testament writers already had to warn against falling away. several respects:

Christ certainly taught taught against the sin of fornication, yet not many vears after His departure. Paul had to write to Corinthians concerning the matter. Read I Cor. 5:1-9. Of the modern age, notice And in I Cor. 6 Paul warns them against worldly courts, "Shall etc. They were forgetting of hell, who was a murderer people, and that they were from the beginning, by tell-to leave the worldly things ing of the Judaisers. He had tenet on war began to taught them, and they had frittered down by some fallen off, and had taken to the leading clergy them-

the law again.

II Pet. 2:1, 2; I Jno. 4:1-3; to fight at all; it was now II Jno. 7-10; Jude 5. All insinuated as if it was althese Scriptures show the lowable, if they fought ungeneral falling away of the der the banner of a Chris-(first) Christians. False tian emporer; for bloodshed teachers arose and many be-in war was more excusable lieved them. After A. D. in the cause of virtue and 170 we hear of a Christian religion." Hence the unlawsoldier here and there. But fulness of fighting began to the real step away from be given up; and notice how God's teaching of nonresist-small the first steps were ance occurred at the time of certain kinds of war were Constantine, who lifted up somewhat excusable, and so (?) the Church onto a high on, and on, until they were position, 325 A. D. Here is fully in with the world! what history has to about that:

the author remarks: "No bear arms seemed to have sooner do we see the teach-been because of the heathen ers of the Church invested sacrifices and oaths; but with secular honors and dis-this is fully known in their tinction, and elevated to history to be a baseless subdignity, than the first ob-terfuge, and the few quotaject of their lives seems to tions from history to prove have been to maintain their the statement only expose power and pre-eminence, as-lits weakness to any who piring to dominion over the know the real history of bodies and consciences of facts." It was war itself men. From the days of Con-they had been opposing. stantine, the corruption of In the language of an able the Christian profession writer, we say: "A strong

warning against the teach-says further: "The grand selves. It formerly had been Read also II Tim. 4:3, 4, 7; held unlawful for Christians

say But the writer continues: "The reason why Christians In Jones' Church History, did not allow themselves to

proceeded with rapid pro-odium among Christians atgress" This historian tached for centuries to the

trade of blood; the rules of less! proved abundantly by the church expressly pro- by Old Testament and New hibiting the ordination of Testament teaching. And, any that had ever been a as said before, the fact that soldier, and refusing it as Christians in general have late as the Council of Toledo left this Scriptural doctrine, (about 400 A. D.) to all such does not give us an excuse to persons, even though they go and do likewise. never had been concerned in Poor bloodsoaked, desperthe shedding of blood. War ate humanty is crying out was an object of deep and for some remedy more utter abhorance to the early efficient than tanks and torchurch, and we deem it high pedoes to bring them relief. time for these modern dis- They do not know what that ciples to revive the primitive may be; but we know! The faith and practice on this world needs Christ, subject."

came the great change, and Love! the Christian people wan- Let us "live by the faith of principle until today but pared to enter His Everlastcomparatively few can be- ing Kingdom when it comes! found who hold to nonre- And may this paper in sistance in theory and in some way contribute to a practice. As in the Old fuller understanding of this Testament God continued to great Bible doctrine of bless Israel, as far as Hel so since Christ's is my prayer. earthly appearing, God has continued to bless, and to adjust Himself. He is a God of grace.

but to what extent only a non-Christian. real test will tell!

resistance stands, neverthe- - Walter Scott.

nothing but Christ, and Him With Constantine then, personally, and His Law of

dered away from God's th Son of God," and be pre-

Nonresistance

Addendum

The following are some of the statements made by men In many denominations who regard war as an outtoday the theory of nonre-standing evil. They are all sistance is being revived; non-Mennonite, some even

"War is the only game in Yet the principle of non-which both sides loses."

"There never was a good sword."—General Grant. war, or a bad peace."—Ben- "We must kill them in iamin Franklin.

horrible scornful laughter of lived on this side, we would deepest hell, is war."—be Kloppstock.

"War is the sum total of "If you had seen one day human villainies." - John of war, you would pray to

Wesley.

of which human nature is Wellington.

capable."—Erasmus.

ace to society, and has be-war. Its glory is all moon-come so expensive and de-shine. It is only those who structive that it not only have never heard the shrieks causes the stupendous bur- and groans of the wounded den of taxation now afflict- who cry aloud for ing the nations, but threat-blood, more vengeance, more ens to engulf and destroy desolation . . . War is Hell." civilization." — Senator —General Sherman. Borah.

Unless eral Pershing.

tory of the world, the more I and thinking man. War and am convinced of the inabil-even peace require of a solity of brute force to create dier absolutely peculiar anything durable."—Napol-standards of morality. The

eon, on St. Helena.

when, in my opinion, some which he must seek immedway could not be found to lately to rid himself . . . The prevent the drawing of the most barbaric and pagan

war, just because they live "The loudest and most beyond the river. If they called murderers.— Blaine Pascal.

God that you would never "War is blackest villainy see another." The Duke of

"I confess without shame "War is the greatest men-that I am tired and sick of

The noted philosopher some move be William James of Harvard, be made, we ask ourselves in his "Varieties of Chriswhether we are thus doom-tian Experience," quotes aped to go headlong through provingly an Austrian army destructive war into dark-officer: "If the soldier is to ness and barbarism."—Gen-be good for anything as a soldier, he must be exactly "The more I study the his-the opposite of a reasoning recruit brings with "There never was a time comon moral notions, of tendencies in men come to oxen which I hear?" life in war, and for war's Samuel said, Hath the Lord use they are incommensur- as great delight in burnt ably good." through!)

nial of Christianity but of better than sacrifice and to all the most sacred things of harken than the fat of rams. life."—Major General John For rebellion is as the sin of

O'Rvan.

characteristics that I Sam. 15:22-23. mark it as essentially devil- "Come now and let

taught and exemplified, how shall be as wool. If ye be is His follower licensed to willing and obedient, ye shall yield to these devilish de-eat the good of the land: but mands and compromise in if ye refuse and rebel, everything against which shall be devoured with the the Master prayed struggled. and Noland Rupp.

The churches have sacrificed the teaching of Jesus to the exigencies of the state."-Dr. W. E. Orchard.

Sel. The Gospel Herald.

OBEDIENCE

What is sin? Sin is the transgression of the law. newing of your mind, "What meaneth then this ye may prove what is that bleating of the sheep in mine good, and acceptable, ears and the lowing of the perfect will of God."

(Think this offerings and sacrifices as in obeying the voice of the "War is not only the de-Lord? Behold, to obey is wichcraft, and stubbornness "War exhibits principally is as iniquity and idolatry."

ish, namely, murder and de-reason together, saith the ception."—Philip Mauro. | Lord: though your sins be "If war is black, if war is as scarlet, they shall be wicked and criminal, and white as snow, though they contrary to all that Jesus be red like crimson, they and sword: for the mouth of the died?"—Lord hath spoken it." Isa. 18:19-20.

> The apostle Paul, in Rom. 12:1-2, says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the that

When these Scriptures are Otherwise, if He had not borne out in our hearts, oh, died we would still be in what change it brings about darkness. in our hearts and in our lives more have a desire for the tomorrow. Now He is our world with any of its pleas-Savior to accept in ures or allurements, but our trusting faith. What whole desire is to love and you do with Jesus? Neutral obev God.

Jesus said: "If ye love me, keep my commandments." And again Jesus said: "If ve keep my commandments, ye with me?" Let's come shall abide in my love." Jno. 15:10.—J. H. George in

Home Missionary.

CHRIST'S SACRIFICE

It has long been the accepted fact that the nails that were driven through the palms of Jesus' hands and His feet held our Savior to the Cross. There was no longer any other sacrifice acceptable when Jesus went to the cross to die for us! The cry of humanity lost in sin sent Him there to the cross, not in obedience to God's command, but He went there lovingly, willing-dency to purify the church. ly to pay the price for us all.

Why did He do it? Was it the nails that held Jesus are payable to man. to the cross? No! It was What are the evidences because of His great love that your life is consecrated for sinners, like you and me. to God.

How should His sacrifice and it causes us to love God affect us? The loving Jesus and to do His will. We no of today will be our judge of you cannot be. Will you accept Him or reject Him? Someday you will really worry—"What will He God now, repent, believe Jesus for the salvation our souls, receive foregiveness of sins and find a welcome in Heaven when this life shall end. There is a Heaven of bliss to gain and a Hell of torment to shun.-Stewart Casper, Kinsman. Ohio.

Sel. by Robert Oates.

SENTENCE SERMONS

If you are not doing your best you are not doing your duty.

Persecutions have a ten-

The debts we owe to God

BIBLE

ARCANUM, OHIO Brumbaugh Arthur r2 jan49 NITOR

Vol. XXVI

August 15, 1948

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SCRIPTURAL NON-RESISTANCE

righteousness' sake, happy tices of the laws of the land. are ye: and be not afraid of Sadly this plan has been mistheir terror, neither troubled; but Lord God in your hearts: and be ready always to give each member, especially an answer to every man that those who are under twenty-asketh you a reason of the five years of age, immediatehope that is in you with ly make an effort to undermeekness and fear." I Pet. stand the Bible teachings 3:14-15.

has keenly felt the need of for "Rugged Individualism" our becoming more familiar as explained in a number of with the Holy Scriptures editorials of a few years and havng a better under-back. Actually most of our standing of them. It was individual statements thought especially needful actions, to meet the probbe fully instructed in the individually. scriptural teaching on non- We suggest that you imresistance and its present mediately learn and study day application to us. The the plan was that we have verses: Rom. 8:9; Rom. 12: specific instructions from a 17; 19-21; John 18:36; Matt.

Board of Officials, who are experienced in the teachings of the Holy Bible and with "But and if ye suffer for the regulations and prache understood to aim at much sanctify the work for some individual.

The alternative is that and the laws of our nation The Bible Study Board on this subject. This calls at the present time that we lems of life, depend upon us

> following scripture

5:43-45; Matt. 26:51-54; II Cor. 10:4.

Why not each congregation have a Bible Study class at once, to make a thorough study of the New Testament scriptures pertaining to the position and belief of the non-resistance Church on and non-warring.

Jesus Christ had numerous gusetions and trials while carrying out the will of God here on earth. He came through them all successfully and as a result was called up to His reward in Heaven. How? By refering His accusers to the Word of God. "It is written," "Have ye not read," "It hath been said of time." etc.

The Bible is the only it does not constitute salvation, and the sword of so worded, however, that of God." Eph. 6:17. "For of the purpose sought" the word of God is quick, would make an appropriate and powerful, and sharper and acceptable answer. of the thoughts and intents ception of those under 12). of the heart." Heb. 4:12. In the District Meeting, all

REGRETS

Lewis B. Flohr

I much regret that five queries did not qualify for consideration at last eral Conference (hereinafter referred to by the initials G. C.) The Polity. page 16, par. 3, specifically states that "papers," that is, queries, must have answer appended to them. Since opinions differ as to when queries were answered, G. C., in 1946, passed the following: A query, to be considered as having answer, must bear a statement of approval purpose sought. Action on a query by simply "passing" offensive weapon that the answer. (Minutes of G. C., Christian has any right to 1946, page 17, item 23.) "Take the helmet of There are very few queries the Spirit, which is the word using the words "approval

than any two-edged sword, We have a democratic piercing even to the divid-form of government in the ing asunder of soul and church: in the congregation, spirit, and of the joint and all members are entitled to marrow, and is a discerner speak, and to vote (with exentitled to be heard, and the vote is by the elected body of delegates. At G. C. all members of the Brother- of the five queries that failhood are entitled to speak, ed of consideration at least and the delegate body G. C. (Elders, ministers and New business, item 6. The deacons present) does the congregation asks as to This gives the congregation the District says "We the opportunity to write the prove the purpose sought." exact answer it wants to the But this still leaves the the District Meeting to pre- "may" and "may not" work pare or write the answer. in hospitals on Sunday. The It should be clearly under-District while making some stood that a query is not very pertinent and approanswered if it is left to G. C. priate remarks on the quesquery. If a paper (query) District's third paragraph can be "passed with its the matter is called a vital answer," or by a motion "to Brotherhood problem, and clearly and definitely dis-clusion on the subject by G. poses of the matter, so that C. is expressed. To me anyone reading the minutes there is no question but that will know just what is to be G. C. would have to prepare, done, that is one thing. But choose, or make answer, to if such action on a paper the query. supposedly answered when New business, item 10. received by G. C. should be Two proposed names are set taken and that would not up by this query. Suppose supply a definite "do" or G. C. had passed this paper "do not," then it would not with its "answer"—What

members of the District are be reasonable to say that

voting. Queries come direct-sisters working in hospitals, ly from the District Meet-whether they may or may ings to the open Conference. not work there on Sundays; query. If the congregation paper without an answer, does not prepare the answer for the purpose sought is to to the query, then it rests on get G. C. to decide between to select, decide upon, or tion, did not prepare a write the answer to the definite answer. In the grant the request," and the need of a final con-

BIBLE

West Milton, Ohio, August 15, 1948

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Lewis B. Flohr, Vienna, Va., Associate Editor.

Church? If G. C. had to it that." choose between two answers | I have already referred to proposed, was the query re-queries asking for the because it was left to G. C. study some matter and to choose one.

New business, item 11. This answered; it simply raises a question into two stages: the question whether breth-First, the getting ren shall or shall not wear mittee appointed to the beard. Usually those the matter and to make originating a query know report thereon, and second, what answer they want; if consideration and action by query and answer are so G. C. on the report, when written that nothing re-made. I think this method mains but to "pass" the of procedure is

MONITOR paper with its answer, then it could not be challenged. Sometimes those concerned with and about a question do not know just what is the proper answer or disposition of the question. cases a request for a mittee to study the question would be in order. asking for or requesting the appointment of a committee to study the matter in hand: and answering it "Request granted," would be regular.

New business, item 13. This query simply places the matter involved as an open question, and attempts answer, but leaves it to G. C. to decide. The query goes no further than to ask the would be the name of the question, "is it this" or "is

ceived with an answer? No, pointment of a committee to make a report procedure This query is plainly un-divides the getting action on understood. ergolstes a catalogue PRIDE

The simpler a query and subvined and and the simpler are query and subvined and sub its answer can be stated, the better. If it can be so wordbetter. If it can be so worded that "Yes" or "No" is a proper answer in the minds "Pride goeth before deof those preparing it, and struction, and a haughty then everyone knows what 16:18. We should regard is wanted. A preamble, re-pride as the most subtile of citing the need of attention sins and the forerunner of to the matter in mind may destruction. A voice which be quite appropriate, but leads to ruin of individuals. may be of little if any use churches, and nations. Its in considering the many seat is in the human heart, angles and phases of the "The heart of man is deceit-question itself. To attempt ful above all things, and to present discussion in desperately wicked; who can either the query or its know it." Jer. 17:9. answer is out of place; the We see the result of a deplace for discussion is in generate heart in the form

object of the requirement lifted up because of thy that all queries come to G. C. with answers appended is National beauty is found

such answer is supplied, spirit before a fall." Prov.

District Meeting and G. C. of worldliness. It manifests To my recollection, this is itself in what we call beauty. a larger number of queries that which is pleasing to the than failed of consideration eye. The down-fall of satan at any previous G. C. The was when "thine heart was

not for the purpose of delay- in an array of warships, ing business, but for the large numbers of men purpose of doing business in marching with music, rean efficient and orderly sources, power of producway, thereby giving atten-tion, and others. Church tion to the work in and of pride is found in fine edithe Master's vineyard. fices, large memberships. Vienna, Va. "build tombs of the prophets Wherefore by their fruits of the righteous, and with ye shall know them. | good words and fair speech deceive the hearts of the off the beard. It puts man simple."

wicked woman Jezebel who able service. painted her face, and tired A noted philosopher was

into a catalogue of sins that Pride from the individual the Word says, "Shall not heart is found in the love of inherit the kingdom of material things, such as God." I Cor. 6:9-10. Know money, land, power, pre-ye not that the friendship of eminence. Its beauty was the world is enmity with the enticing sin "it was God. James 4:4. He furpleasant to the eyes," there- ther says in verse six that fore God said, "An high God resisteth the proud but look, and a proud heart—is giveth grace to the humble. sin." Prov. 21:4. Woman I am sure that to walk was the first to be deceived humbly before God is well by satan in the garden and pleasing, and shows that we by her flattery induced have been transformed, and Adam to partake. Modern willing to present our bodies women are still in the lead a living sacrifice, holy, acof deceiving and being de-ceptable unto God, and too, ceived. Apeing after that dear reader, it is a reason-

her head, and looked out of once asked, what the great a window. II Kings 9:30. God was doing? He replied, She is the symbol of pride, "Hs whole employment is to wickedness, and destruction. lift up the humble, and to Worldly dress and appear-cast down the proud." Inance is an abomination in deed, there is no one sin the sight of God. He made which the Almighty seems a separate law for the sexes. more determined to punish Deut. 22:5. This principal than pride. The examples did not pass away with the of God's displeasure against old law. But we see worldly it are most strikingly expride in those who paint hibtied in the history of their face and get a per-Pharaoh, Hezekiah, Haman, manent wave, and put on Nebuchadnezzar, and Herod. manish appearance. Like-Pride is named as one of the wise we see men going hat-sins of the last days. "This less, coatless, and even shirt-know also, that in the last less, and appearing effemin-days perilous times shall ate (or like women) shaving come. For men shall be

lovers of their own selves, the good of others. Paul covetous, boasters, proud, used the language to stir up blasphemers, disobedient to the brethren at Cornish to parents, unthankful, unholy, give wilingly, not grieving II Tim. 3:1-2.

shall be the fate of the the readiness to do is in a proud? "For behold, the man, God accepts it accordday cometh, that shall burn ing to the man's ability, and as an oven; and all the not according to the amount proud, yea, and all that do given. wickedly, shall be stubble, While the literal applicabranch." Mal. 4:1.

Louisa, Va.

THE LORD OUR RIGHTEOUSNESS

The Question, Will None Be Saved But Those Who Belong To Your Church?

(Reprinted by Permission of Brethren Publishing House, Elgin, Ill.)

CHAPTER 14

mind, it is accepted accord-demonstrated in thousands ing to that a man hath, and of cases. A man wills to not according to that he murder another, or he wills

this text is in reference to to defame his reputation, the giving of our means for and he at once sets to work

that they could not do more What shall be the end of because of their poverty. things? What Paul assures them that if

and the day that cometh tion of the text is to giving, shall burn them up, saith the it may be used in a general Lord of hosts, that it shall sense, applying to all of life's leave them neither root nor work. In life's work, if there is a readiness to do. God accepts what a man has, and not what he has not. While man looks upon the outward appearance, God looks at the heart, God Where the True Children of God weighs the spirit. This is May Be Found; or an Answer to true in reference to evil as well as in reference to good. If a man wills to injure his fellow, what is between him and the doing of the thing that he wills to do? Nothing but opportunity; and he will earnestly seek to make the "For if there be a willing opportunity. This is daily hath not." II Cor. 8:12. | to destroy some of his prop-The strict application of erty, to injure his person or do. If Providence inter-stand victorious over every feres, the man is none the temptation, whether it less guilty than the man who arises arises from within or wills and is permitted to from without. God is on execute what he wills. our side and the victory

ers, in the sight of God, who we will to do his will. Just have never shed a drop of so soon as we will to do evil blood. God declares that we have the devil on our "whosoever hateth his side and God holds us rebrother is a murderer." I sponsible for the sin that we John 3:15. If a man wills to will to do. burn a neighbor's house, he Joseph was able to run If a man wills to take the willed to do the right. Many guilty. In God's sight he is right; he doesn't want an adulterer, with the crime excuse and he finds none, of adultery resting upon but the man who will to do him, though he never touch- wrong wants an excuse and ed a woman.

lust to do evil and a willing is not willing to give up sin. to do, or a looking to lust. God wants a pure heart, and Matt. 5:28. Passon or lust one sin that we are not willmay arise in one's nature ing to give up we must will and cause a battle, but there to keep. One sin kept will can be no triumph for evil make room for many more, until one wills to do. As and God holds us responlong as one wills or deter-sible for our willing or not

to do just what he wills to mines to do the right he will There are many murder- must be ours just so long as

at once sets about to do away from temptation bejust what he will, but if he cause he willed to do right. is not permitted by Provid-Unlawful desire and outence he is nevertheless ward temptation could not guilty of arson before God. master him as long as he virtue of a woman, he at people excuse themselves for once lays his plans and seeks doing evil because their surto execute them. If he never roundings encourage the accomplishes the evil that he evil; but this is no excuse willed he is none the less for the man who will to do he will always be able to find There is a very wide dif-one. This makes a dark ference between passon or picture for every man who the giving of our means for and he at once sets to work

willing as much as for our to overcome our failures, to doing or not doing. The develop more of true Chrisdoing God may modify by tian manhood, and note our his providences, but the willing to do or not to do is gov-would give up but for the erned wholly by what we thought that God accepts are, not by what we seem to what we have. Battle on, be.

to murder a certain man in is acceptable before God, order to get his money. They but the willingness on our lay their plans and set their part to grow. The weakest time to do the deed. When can take courage and press the time comes one man is on, realizing that God knows sick and cannot go. While the heart and accepts even on the way one of the other the publican's prayer or the two is accidentally crippled, widow's mite. so it is impossible for him to When a minister earnestone week they are all dead ing but a fraction fore God. While God holds a willing mind! Our best men responsible for what work is marked with they have in evil and not for much of weakness that there what they have not; if there could be but little hope for is a readiness to do on their us if God was not so kind as part, he also measures by to accept willingness on our the same rule in what men part for lack of power to do for good. Were it not for accomplish work. When we the consoling thought that realize how much there is to God accepts what we have do and how little we can do, and not what we have not and how imperfect the little (if there is first a willing that we do, how could we exmind), many would give up pect acceptance before an

and despair not, for it is not Three men resolve or will the amount of progress that

go; the third one goes only works and prays to bring and murders the man. In men to Christ, accomplishand in eternity. How do good that ought to be done, they stand in the sight of how often would he give up God? They are all murder-but for the fact that God acers, equally condemned be-cepts what he has if there is in great despair.

As we earnestly struggle We feel to bless his name

measured by the work ac-govern every man by an complished, but by the will- iron-clad rule. There can be

divides itself into three just according to their great classes, two of which notion. They have no are wrong and will be lost. charity for the weak, and There is but one class in the they make no allowance for world that is right, but one circumstances and surclass that can be saved; all roundings. others will be lost.

soever shall keep the whole alone heresy. law, and yet offend in one Some years ago, while point, he is guilty of all." preaching at a certain point forward. This class have like." no charity for any one who I told her that we certainwill not conform to their ly did, that we believed that

that our acceptance is not along the line. They like to ingness to work. no salvation to any man who The religious world happens not to think or act

The second class is the The first class is the strict faith-alone class. These are letter-of-the-Word class. also wrong. This heresy is They are all wrong. Their much more prevalent than doctrine tends to discourage the former heresy. The men, to make formalists and faith-alone heresy is a much skeptics out of them, to more dangerous heresy than make them trust their works the strict letter-of-the-Word for salvation, for eternal heresy, because so much life. This class frequently more popular. Many people quote James 2:10, "For who- are tainted with the faith-

They hold that unless a man in the West, we visited a obeys literally all the Word lady who represented the he will be lost. They are extreme of the faith-alone very strict in their way, but theory. She said: "I preas a rule the command, "Go ceive that you people believe into all the world and preach that one should literally the gospel to every crea-lobey God's Word in nonture," means but little going conformity, non-resistance, and less preaching, especial-feet-washing, the Lord's ly if it requires a sacrifice Supper, the Communion, of means to press the work anointing with oil, and the

interpretation of duty all we would be held to account

if we refused even literal cept the necessity of the our Lord asked us to do. I the wine, and I began to referred to the 13th chapter quote Matt. 26:26. of John and began to quote She said: "I know that it the 14th verse, where Jesus is there; I have read it often. says, "If I then, your Lord If you think it necessary and Master, have washed you should obey it; but I your feet; ye also ought to don't think it is necessary:

not quote that; I have read it right." as often as you have, and if The woman admitted all you believe it is your duty to that I brought up and just wash feet you ought to do disposed of it by making so. If you don't wash feet everything depend upon you will be damned; but I faith. I was puzzled. I don't think it is necessray; knew not what to say, and I I think it is all in the heart; wondered what she did ac-

know that it reads that way, necessary. and if you think that way She expressed great surif you don't. But I don't believe in the necessity of doesn't mean literal obedi-commanded them. ence, if the heart in only I told her that I could not,

tism and non-resistance, and tend for the necessity of other commands; but I preaching. Since all the

obedience to anything that Communion, the bread and

wash one another's feet." it is all in the faith; just so She said, "Oh, you need the heart is right, all is

just as you believe." | cept, since she rejected bap-I then referred to the tism in any form, the Comquestion of non-conformity, munion, feet-washing and quoting from I Pet. 3:3-4, all the other commands of where the Word forbids the Jesus. At last I asked her wearing of gold. whether she believed that The woman replied: "I prayer and preaching were

you ought to obey what it prise that I for a moment says; you will be condemned would think that she did not think it is necessary. I think prayer or of preaching, that it is all in the faith. It when Jesus had so plainly

right." for my life, see why she So she disposed of bap-should every pray or conthought, Surely she will ac-commandments are obeyed by faith in the heart, are not Word theory class. They prayer and preaching obey-have more faith than the

and said, "I don't believe in enough to take God at his people than condemn every- Word; and where they have body but themselves. You faith enough to trust God's people think nobody will go love and Christ's righteousto heaven but you." ness.

I give this because it is a Three men under the creature. This heresy con-God? The strict letter-offorms itself to whatever is the-Word theory man would popular, to whatever one de-say that the first one is lost;

ed in just the same way? | faith-alone theory class, be-The woman became angry cause they have faith

fair specimen of the faith-preaching of a missionary alone theory. Not every believe, become truly penione is so wrapped up in it as tent, are willing to forsake that woman was, but very all for Christ, make applicamany people have enough of tion for baptism. They press the faith-alone theory to en- their case and the minister able them to reason away starts with them to the anything that does not suit water. While on the way them in God's Word. Some one is killed by a falling have enough of this theory tree; the other two are bapto reason away the saluta-tized, but on the way home tion of the holy kiss, some one of them is killed by a enough to reason away non-runaway horse. The third conformity, some enough to one lives a consistent Chrisreason away the command tian for two years, and then to go into all the world and dies. How do these three preach the Gospel to every individuals stand before sires or fancies. for "except a man be born The third theory is the of the water and of the willing-mind theory. All Spirit he cannot enter into Christians are found in this the kingdom of God." But class. Their prayer and if the same reasoning is aptheir practice is, "Lord, not plied to the second one he is my will, but thine be done." lost too, because he has They will keep as many of never taken the bread and Christ's commands or more wine. The same reasoning than the strict letter-of-the-would send the third one to

be done," in spirt has com-plied with all the conditions, and nothing short of oppor-mind, it is accepted accordwill excuse him from literal not according to that he obedience. The man who hath not." Remember that has opportunity after oppor- the true child of God is altunity, and deliberately re-jects Christ until brought accept light and to go to it, face to face with death, can-even though it causes him to not expect to reach salva-forsake father and mother, tion by being frightened into though it isolates from chila willingness to accept dren and kindred, and Christ.

mind, it is accepted accord- The idea that a man ing to that a man hath. should not change church Those men all had a willing relationship is a very wrong mind and obeyed as far as one. If a man is willing to possible; and according to follow Jesus he must change the spirit of God's Word church relationship whenthey stand equal, all are ever he can get nearer to saved. The promise is not Christ. The man who wills as positive for the first one to sacrifice God's Word as for the other two, but it rather than church relationis clear enough to know that ship belongs to an ism, and

hell, because he died without little as well as in the great anointing. Jamse 5:14. things. The true child of While the Gospel clearly God is pressing on to that teaches faith, repentance people, creeds and isms will and baptism as conditions of not hold him when he can pardon, the individual who get nearer to Christ's Word. believes and penitently sub-mits to God's will, saying, be found wherever you find "Lord, not my will, but thine a man willing to come to the tunity, earnestly sought, ing to that a man hath, and causes his name to be cast If there is first a willing out as evil. Matt. 10:35-39.

God accepts what they have, and not what they have not. God. "Lord, not my will, God has a people that is filled with his Spirit, and yet who live his Word in the what Jesus says. Matt. 7:21.

NEWS ITEMS

ELDORADO, OHIO

Eldorado congregation wishes to announce their lovefeast Sept. 11, 1948, beginning Saturday afternoon at 2 p. m. We invite you to come and worship and enjoy this occasion with us.

Nectte Silknitter, Cor.

CERES, CALIF.

The Pleasant Home congregation of the Dunkard Brethren met for a called council meeting, Wednesday evening, July 7th, at 8 o'clock with our elder, Bro. M. S. Peters in the chair.

The opening hymn was number 284. Bro. Wm. Bashore read from I John 3:1-12, commenting on the same, and Bro. Clyde Schultz leading us in prayer.

After prayer, the minutes of our last council were called for and read, and items of unfinished business were reported on and accepted.

One member was received into our congregation by letter. We decided to paint our church on the outside, and as we are able there is much needed to be done on the inside.

We received word from Bro. David Ebling of Bethel, Pa., of his acceptance to our call for him to hold our evangelistic services this fall or early winter, the date to be decided on later.

care of. The reading of the minutes of the evening were called for, corrected and accepted.

Hymn number 84 was sung, Bro. Hayes Reed led us in the closing prayer.

Mrs. Bertha A. Little, Cor.

NORTH CANTON, OHIO

The Orion church plans to hold their Communion service at close of the two weeks' meeting in October. Meetings to start October 10th through 24th.

We invite all who can to come and attend these meetings Communion service.

Dwight Kreiner, Cor.

MEMORIAM

In remembrance of my dear husband, Eld. D. P. Koch, who passed away two years ago, Aug. 9, 1946.

Thoughts of him bring fond memories.

His absence a silent grief. He sleeps in God's beautiful garden In the sunshine of perfect peace.

Sadly missed by his loving wife, Emma.

> Mrs. D. P. Koch. R. 2, Pioneer, Ohio.

OBITUARIES

SISTER BYFIELD

Margaret Rose Ann Byfield, the daughter of Amaziah and Sarah Shotts, was born in Parnell, Mo., All minor business was taken December 7, 1882, and departed home in Ceres, Calif., at the age of county, Ind., May 19 1885, and de-65 years, 6 months and 22 days, parted this life in a hospital after a brief illness.

At the age of nine her family moved to Washington, Kansas, and Nona C. Goings Aug. 23, 1907. She children: Goldie May Hudgins, who He leaves a twin brother, Junias preceded her in death in 1925; of Empire, Calif., Lorance F. of Raymond A. Byfield, of Riverbank; Flora, Ind., Walter S. of Frankfort, George F. Byfield, Sylvia A. Ruff Ind., and a sister, Fannie E., of and Mary R. Reed, all of Ceres, Rossville, Ind. Elias was a devoted

Sister Rosa Byfield united with church since November 1915. Brethren in Cordell, Okla., at the years. age of 25. She and her family He attended General Conference moved to California in 1925, and at Rhodes Grove, Pa., and expected united with the Dunkard Brethren to return home to newberg, Oregon church in 1928.

deacon's office in 1936 and they were faithful, active church workers until the end.

The family has lost a loving wife and mother, and the church loval sister. Her passing will be keenly felt by all her many friends.

She leaves to mourn her departure her husband, three sons, two daughters, 10 grandchildren, great grandchildren, four brothers and she took into her home little Jerry to whom she has given a mother's love and care.

May we live such lives that we may help to answer her often repeated prayer, to meet her loved ones in her Father's house of many mansions.

Bertha Litlte, Cor.

ELIAS SPURGEON

from this life June 28, 1948, at her born near Hillsburg, Clinton, Everett, Pa., June 28, 1948.

He was united in marriage to on Sept. 16, 1900 she was united having preceded him Oct. 14, 1941. in holy matrimony to Frank By-Father, Mother, one sister and field. To this union was born six three brothers also preceded him.

member of the Dunkard Brethren Washitaw church of The served as a deacon for a number of

but contracted pneumonia and the Her husband was elected into the Lord called him to a better home.

> Funeral services were conducted by Elder E. L. Withers and burial was in the Hillcrest Memorial park, by the side of his wife.

> > Mollie Harlacher, Cor.

WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

By John L. Kauffman

Aside from the "high look," what is more abominable than the "proud heart" which is evidenced largely by the immodesty that humans place upon their bodies—these bodies that soon go back to the earth Elias Spurgeon, son of Daniel C. from whence our Creatorand Margaret Ann Spurgeon was God made us? You may

earth." And truly we are— willing to keep his rightful infinitely more. But only so place? Read Isa. 14:12, Ezek. real self dwells therein erated or permitted to ere-Spirit then, that God placed was, he was cast out! within this "earthen vessel," Has pride not been a call for all the vain decora-characteristic of the carnal tions of power, paints, nature ever since this "old superfluous clothing, rib-serpent the devil" had man bons around the neck and to yield to his dictates? elsewhere of both men and Considering then the fate of women, useless decorative this instance of pride we buttons, etc., etc., that are need not wonder why Solo-

ably not so much of putting goeth before destruction. on extras of clothing as it is and an haughty spirit bethe taking off. What cloth-fore a fall." Is not each ing is used is sheared back proud, haughty person facmore and more as the styles ing the same awful danger? modestly covered.

say, "We are more than alted himself and was unwhen the Spirit which is our 28:14. But was he then tol-Now ask yourself, Does this main in heaven? The result

for ornament only? mon by divne inspiration in In this time there is prob-Prov. 16:18 says, "Pride

change until much nudeness But now may we notice is the result, which is the that "the carnal mind is very opposite of God's plan enmity against God: for it is for human beings since the not subject to the law of fall of sin. God does require God, neither indeed can be," that this human body be Rom. 8:7. Since the only thing left for the carnally Why then are these minded person with all the changeable styles and fash-evil inclinations is destrucions, and whence do they tion, how then shall we get come? Is it not because of victory over this carnality? pride in man and comes Is there any possible liberaforth of the "carnal nature" tion from Satan's rule? within? Was not the first "Thanks be unto God for His that we know of pride when unspeakable gift which Lucifer that covering giveth us the victory"—even cherub in heaven became through Christ Jesus our proud and would have ex-Lord. We have only this

one way of redemption and newed and humble that is by having a knowl-washed by the blood renew our minds. Read world and Satan dictates. Rom. 5:1 and 8:1. Having Again, have we noticed then yielded to the Christ, which people in the visible does He not make us new Christian church will creatures in Him; a new yield to modesty freely give us all things the sight of God is of great necessary for our spiritual price" or value? Is it the life in this time and for all most spiritual ones? Is it eternity? Abundant pro-those who are living real vision. Now since we "by close to the Lord? nature are children of wrath If we are not living in even as others," so just as close touch with Him we are naturally are we children of missing that which is vital God when we accept His to His followers and that free grace in Christ Jesus. which He desires of

with the clothes question plan for our redemption. and the decoration of these Why should we then not acshort-lived bodies of the ground from whence our Creator-God formed us? Let us think seriously. Why that the apostles had a dress are we? Is this a matter of or catering - after - the importance? or do we say it world) problem with those doesn't matter, just so the who went everywhere heart is right? Don't we preaching the Word after

edge of this pure and spot-Christ, the outside of the less Lamb of God; we then temple to which such a heart become conscious of our gives life will be consistent utter helplessness, and ex- to that which is within? We ceeding sinfulness, and by know a tree by the bark. faith in God lay hold on So long as the old heart of eternal life. It is only in the child of wrath is within Christ Jesus, the only Savior an individual the outward of the world, who is able to adorning will be as the

or that heart, a new life, a new crea- which evidences "a meek ture? Does He not then and quiet spirit, which in

Then why are we troubled Christ has completed cept it in full and go all the way with Him?

Do we think for a moment think that if the heart is re-Pentecost (Acts 8:4)? Have

we any record of such right here and now through trouble with folks who were "Christ in us the hope of thus consecrated to Him? glory." We do, however, have ac- Can we then conceive having a problem with folks and vain for a display such a strong spiritual man ly dress and conduct? like Paul work so diligently Not only in dress, but it with the folks and others to has been noticed in some of their carnality? Read care-young sisters have worked fully Rom. 8:6 and notice in worldly wealthy homes, why Paul's great concern that they have brought the for the carnally minded. worldly conduct and style Here he exclaims by divine right into the home, and it inspiration that "to be car-was tolerated by parents nally minded is death." And and ministers who scarcely when he says "death" he is knew how to conduct themthinking of a death that is a selves when these styles million times more horrible were "put on" or practiced. than the death of this body Does heaven's benediction we live in here for so short fall upon such catering after a time, which is just a breath the world and its ways? as compared with eternity. Think it over. Does it? Thank God, Paul does not What does Christ say conclude with the thought of about such procedure? In the results of carnality, but His Sermon on the Mount changes from this dark pic- (Matt. 6:24) He says "Ye ture and says that "to be canot serve God and mam-spiritually minded is life mon." That is His personal and peace." God offers message to you and to me. this free to all sinners and Is it not vitally important asks them to accept. May that we shun the enemy of we remember too that this our souls with all his allure-

count of Paul (I Cor 3:3) such a mortal being proud whom he called carnal, and the flesh and self and makhe gave his reasons why. ing after this world's vain But is it safe to live carnally fashions and styles, when minded? No Never. If it the yet plain church of were safe, then why does Christ warns against world-

have them wakened out of our plain homes where our

"eternal life" begins in us ments, and especially when

we have said No to Satan of God) to try to be conatoning work? Can we have much as the church leaders lasting peace, joy, and satis-allow it? Rom. 12:1-2 is faction in the Holy Ghost if very plain and emphatic. we want some of both Satan Paul is the writer, but reand Christ, which are strict-member that the God of ly opposites? Should we not heaven is the author. heed Heb. 9:14, and be by you ever known Him to the blood of Christ purged change His standard for the from dead works to serve Christian Church to suit in-the living God? Do church dividual desires or views? conferences have trouble with folks who have had such an experience?

If unduly careful about clothes and the world's vain ways, may we earnestly ask God who is able to give us victory. A neat, modest, suitable covering for this Matt. 26:66-68, modest. The change in cuts in his face, and buffeted and patterns very often him; and others smote him follow those put out by Paris with the palms of their —the world. What gets into hands, saying, prophesy the church now and is toler- unto us, thou Christ, who is ated will have its effect in he that smote thee?" Matt. years to come, as the Lord 27:22-23, "Pilate saith unto tarries. "Watch ye, stand them, what shall I do then fast in the faith, quit you with Jesus which is called like men, be strong." I Cor. Christ? They all say unto 16:13. It is upon condition him, let him be crucified. that we become and remain And the governor said, why children of God and joint what evil hath he done? But heirs with Christ. II Cor. they cried out the more, say-6:17-18; I Pet. 2:9.

Is it safe for us (children What some men think?

and Yes to Christ and His formed to the world just as

Sel., The Gospel Herald.

WHAT SOME MEN THINK

Wm. M. Kinsley

body is sufficient; not a lot think ye? They answered of extras or a lot of shearing and said, He is guilty of away until it is no longer death. Then did they spit ing, let him be crucified."

Matt. 22:42, Jesus asked the eth take heed lest he fall." Pharisees, saying, "What I Cor. 8:2, "If any man think ye of Christ? Whose think that he knoweth any-Son is he?" Matt. 18:11-12, thing, he knoweth nothing "The Son of man is come to vet as he ought to know." save that which was lost. What some men think? How think ye? If a man Some men think we can be have an hundred sheep, and saved without water bapone of them be gone astray, tism. That the word doth he not leave the ninety "water" means the word and and nine, and goeth and we be baptized into the seeketh that which is gone word. Some men think the astray?" Matt. 17:25, "What word "unto" is equivalent to thinkest thou, Simon: Of "into" so we just go into the whom do the kings of the water, and sprinkle some earth take tribute?"

said, I will not; but after-inspired word. I Cor. 14:37, And he came to the second, to be a prophet, or spiritual, Rom. 12:3, "For I say, through the grace given thinketh in his heart, so is unto me, to every man that he." Matt. 9:4, "Jesus know-

water on the head and that Matt. 21:28-31, "But what will suffice. Some men think ye? A certain man think they can be saved by had two sons; and he came good deeds or works without to the first, and said, Son, Jesus' blood or church go work today in my vine-fellowship, and keeping the yard. He answered and ordinances as taught by the ward he repented, and went. "If any man think himself and said likewise. And he let him acknowledge that said, I go sir; and went not the things that I write unto Whether of them twain did you are the commandments the will of his father?" of the Lord."

is among you, not to think ing their hearts said, whereof himself more highly than fore think ye evil in your he ought to think; but to hearts?" Matt. 5:17, "Think think soberly, according as not that I (Jesus) am come God hath dealt to every man to destroy the law, or the the measure of faith." I prophets, but to fulfill." Cor. 10:12, "Wherefore let Matt. 20:28, "The Son of him that thinketh he stand-man came not to be minis-

tered unto, but to minister, Jesus in Cana of Galilee, us to think as Jesus would lieved on him." have us to think, and to ac- Titus 1:7, "For a bishop written by inspiration by steward of God; not holy men of old as they were willed, not soon angry, moved by the Holy Spirit. given to wine." I Tim. Some of the great educators 2-3, "A bishop then m or professors are trying to be blameless, the husband of change the meaning of one wife, vigilant, sober, of words, to change the divine good behaviour, given to

him, they have no wine. ness get drunk and his sons Jesus saith unto her, mine had to cover him? hour is not yet come. His What some men unto you, do it. Jesus saith not with them to the same unto them, fill the water excess of riot, in lasciviouspots with water, and they ness, banquetings, lusts, exfilled them up to the brim. cess of wine, speaking evil And he saith unto them, of you." Luke 7:33-35, "For draw out now, and bear John the Baptist came unto the governor of the neither eating bread nor feast, and they bare it. This drinking wine; and ye say,

and to give his life a ransom and manifested forth his for many." So it behooves glory; and his disciples be-

cept his word as it has been must be blameless, as the words to suit their thinking. hospitality, apt to teach, not What some men think? given to wine, no striker, not The first miracle Jesus per-greedy of filthy lucre, not formed was changing water covetous." If wine means to wine, John 2:1-5, 7-8, grape juice, and is not in-"And the third day there toxicating but is a food, and was a marriage in Cana of was so understood, why did Galilee; and the mother of the apostles forbid its use for Jesus was there; and both a bishop? If they had no Jesus was called, and his dis-wine in former time or ages, ciples, to the marriage. And why was drunkenness conwhen they wanted wine, the demned? How could Noah mother of Jesus saith unto the preacher of righteous-

mother saith unto the serv-I Pet. 4:3-4, "Wherein they ants, whatsoever he saith think it strange that ye run beginning of miracles did He hath a devil The Son of

wisdom is justified of all her not adding, or taking from. children." Matt. 13:41, "The Rev. 22:18-19, "For I his angels, and they shall heareth the words ant."

shall inherit things; and I will be his God. and he shall be my son." Rev. 22:12, "Behold I come quickly; and my reward is things which are written in with me, to give every man according as his work shall be."

The word think means: to have the mind occupied on some subject, to recollect, or call to mind, to meditate, to consider, to believe, to presume, to have an idea, hold a settled opinion. to conclude, to suppose. We are commanded to learn and to study. Jesus said, "learn

man is come eating and has created all things for a drinking; and ye say, behold purpose, so it behooves us to a gluttonous man, and a think, but to think as he wine-bibber, a friend of would have us to think, to publicans and sinners: But accept his word in its purity

Son of man shall send forth testify unto every man that gather out of his kingdom prophecy of this book, if any all things that offend, and man shall add unto these them which do iniquity." I things, God shall add unto Cor. 14:38, "But if any be him the plagues that are ignorant, let him be ignor-written in this book: and if any man shall take Rev. 21:7, "He that over-from the words of the book all of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the this book."

Hymn

Let shadows come, let shadows go, Let life be bright, or dark with woe, I am content, for this I know, Thou thinkest, Lord of me; What need I fear, when Thou art

And thinkest Lord of me.

Hartville, Ohio.

BE SERIOUS

A statesman retiring from Paul writes to public life occupied himself Timothy, study to show thy- in his later days with serious self approved unto God. thoughts. The friends who God has created men with came to visit him reproachintelligence, therefore we him with being melancholy. are responsible beings, and "No," he replied; "I am only serious.

"All around me is serious, and I feel the need that heart and mind should be in unison with my surroundings.

"For," he added, with such solemnity as to impress all present, "God is serious as He watches us. Jesus is serious when He intercedes for us. The Holy Spirit is serious when He guides us.

"The wicked in hell are serious now because they neglected to be so when on earth; all is serious in that world whither we are wending."

Oh, my friends, believe me, it is all true. Let us be serious in our thoughts and actions.—Selected.

SENTENCE SERMONS

Formality is the cradle in which Satan rocks the Christian people to sleep.

NOTICE

The Vienna, Virginia, congregation has withdrawn its love feast set for Sunday, September 5, 1948. Announcement of date finally decided upon will be made later.

Lewis B. Flohr.

DEVOTIONAL LESSONS FOR SEPTEMBER

Theme: "Natural and Spiritual Harvests"

Memory verses: Gen. 8:22. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Jer. 51:33, "For thus saith the Lord of hosts, the God of Israel; the daughter of Babylon is like a threshing floor, it is time to thresh her; yet a little while, and the time of harvest shall come."

Wed. 1—Gen. 8:13-22. Thurs. 2—Ex. 23:14-19. Fri. 3—Lev. 25:1-7. Sat. 4—Gen. 41:14-32. Sun. 5—Gen. 41:33:45

Sun. 5—Gen. 41:33-45. Mon. 6—Isa. 17:1-11.

Tues. 7—Gen. 41:46-52. Wed. 8—I Sam. 6:10-15.

Thurs. 9—I Sam. 12:12-25. Fri. 10—Prov. 6:6-11.

Sat. 11—Prov. 10:1-17.

Sun. 12—Prov. 26:1-10.

Mon. 13—Isa. 18:1-7. Tues. 14—Joel 3:9-17.

Wed. 15—Matt. 9:35-38.

Thurs. 16—Matt. 9:35-38

Thurs. 16—Matt. 13:1-9. Fri. 17—Matt. 13:36-43.

Sat. 18—Matt. 25:31-46.

Sun. 19—Jer. 8:14-22.

Mon. 20—Jer. 9:17-22.

Tues. 21—Isa. 5:1-10.

Wed. 22—Isa. 5:11-17.

Thurs. 23-I Thess. 4:13-18.

Fri. 24—Rev. 19:11-21.

Sat. 25—Rev. 20:6-15.

Sun. 26—Isa. 9:1-7.

Mon. 27—Mark 4:21-29.

Tues. 28—Luke 10:1-16. Wed. 29—John 4:31-38.

Thurs. 30—Rev. 14:13-20.

ADULT SUNDAY SCHOOL LESSONS

July 4—Judg. 2:1-23.
July 11—Judg. 3:1-31.
July 18—Judg. 4:1-24.
July 25—Temperance. Tit. 2:1-15.
Aug. 1—Judg. 5:1-13.
Aug. 8—Judg. 6:1-35.
Aug. 15—Judg. 6:36-7:25.
Aug. 22—Judg. 8:1-35.
Aug. 29—Judg. 9:1-57.
Sept. 5—Judg. 10:1-18.
Sept. 12—Judg. 11:1-40.
Sept. 19—Judg. 12:1-15.
Sept. 26—Judg. 13:1-25.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Great Physician. ..Jno. 5:1-9. The Bread of Life. July 11-Jno. 6:31-41. July 18—Sight Restored. Jno. 9:1-12. July 25—The Healed Man's Testi-mony. Jno. 9:13-25. The Good Shepherd. Aug. Jno. Aug. -Lazarus Jno. Sleepeth. 11:1-11. Aug. 15-Jesus Comforts Mary and Martha. Jno. 11:17-29. The Raising of Lazarus. Jno. 11:33-46. The Supper at Bethany. Jno. 12:1-11. -Christ, The Servant. Jno. Aug. 29-13:1-17. Sept. 12--Christ Comforts The Disciples. Jno. 14:1-14. -The True Vine. Jno. 15: Sept. 19-

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BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PROTECTION OF GOD

"For the eyes of the Lord He still demands that run to and fro throughout instructions be carried the whole earth, to shew in our lives? Satan is very himself strong in the behalf busy at the present time and of them whose heart is per- he is working so quietly and fect toward him." II Chron. so cunningly that we need to 16:9.

I hope that we are all fall his prey. having this one thought, at We need especially least, riveted on our minds know and understand by the present series of Sun-word of God, the day school lessons. The weapon available Lord was always concerned off Satan. Do you realize with the children of Israel that satan is when they were obedient. through many professors of He was not only always able religion to deceive and turn to help them both spiritual-people from the true word ly and temporally but He of God? God requires just also did help them, if they as careful obedience to the were obedient to His in-New Testament as He restructions.

that He is able and willing We are living in an enlightspiritually and temporally. I of communications and unize that we need help and the Word of God, we will be

may soon need much more? I wonder if we realize that be on our guard or we will

quired in days gone by I think that we all realize those of the Old Testament. to mightily help us both ened age both of deeds and wonder if we seriously real-less we are enlightened in displeasure and punishment but God is all powerful and down upon us just as the He will give us the ability children of Israel were. to bear them if we only ask.

possible." Matt. 19:26. the earth: but now he hath "Abraham staggered not at promised, saying, Yet once the promise of God through more I shake not the earth unbelief; but was strong in only, but also heaven." Heb. faith, giving glory to God; 12:26. God's power protects and being fully persuaded the faithful and obedient that, what he had promised, but it will also punish the he was able to perform." sinful and disobedient. Rom. 4:21. Are we strong "Jesus answered and said in faith? Do we conduct unto them, Ye do err, not ourselves as heirs and joint knowing the scriptures, not heirs of Jesus Christ? Are the power of God." Matt. we as clay in the Potter's 22:29. "Fear not them which hands? Rom. 9:20-21. kill the body. but are

fied through weakness, yet rather fear him which is he liveth by the power of able to destroy both soul God. For we also are weak and body in hell." Matt. in him, but we shall live with 10:28. him by the power of God to- How sad it would be if we

deceived into bringing God's severe punishment by fire.

"With God all things are | "(God) whose voice shook

"For though he was cruci-able to kill the soul: but

ward you." IICor. 13:4. "God lived in this enlightened age hath both raised up the and then failed because we Lord, and will also raise up did not know the scriptures. us, by his own power." I "The Lord God omnipotent reigneth." Rev. 19:6. His God was with Christ in reigning might be compared His many temptations and to one who has thousands of trials. Eventually He was acres of wheat to harvest. amply rewarded for His He gathers in the grains to obedience. He was our ex-make the bushels to make ample and we are urged to the train loads. Our mind is be "perfect as He is per-too small to realize His profect.." We have been warn-tecting and controling ed of many trials, tempta-power but we can only betions and even possibly lieve that He is interested in

gathering in each one of us the commander of the and leave the completion of Syrian army, but he was a the task to His wisdom.

THOUGHTS

D. K. Marks

Kings 5:11, and call on the name of the When Elisha cover the leper." In the first ed, he thought he would part of this chapter we have be cured. the thoughts of a little girl thought of Elisha the hand over the place, and reprophet in the land of Israel, cover the leper." As long as her former home. She he kept his own thoughts he thought Elisha could cure was the same leper. He Naaman of his leprosy. thought the water in his Elisha had never cured home country were better leprosy before. Jesus said than the water of Israel. in Luke 4:27, "Many lepers Naaman in his anger, pride were in Israel in the time of and stubbornness went away Eliseus, the prophet; and from the house and thought

the children of Israel, he was brought honor from

leper. The words of the little girl were spoken from one person to another, the king of Syria heard them. The king of Syria thought Naaman would be cured of his leprosy so he sent Naaman to the king of Naaman was wroth, and Israel. When the king of went away, and said, behold, Israel read the letter and I thought, he will surely saw Naaman he thought it come out to me, and stand, was impossible to cure him. heard the Lord his God, and strike his news, he said, "Send Naahand over the place, and re-man to me." Naaman obey-

When the message came, that lived in the land of "Go and wash in Jordan Israel and was brought seven times," Naaman said, captive to the land of Syria. "I thought, he would surely She lived and worked in come out to me, and stand, Naaman's house, she had and call on the name of the love for Naaman, she Lro dihs God, and strike his none of them was cleansed, of the prophet of God. saving Naaman the Syrian." Naaman was accustomed to Naaman was an enemy to do great things,

BIBLE MONITOR not your thoughts, neither

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His servants saw Naaman think ve evil would not be cured if he left hearts?" Evil wouldst thou not have done fashions of the world. iately and perfectly.

are your ways my ways, saith the Lord. For the heavens are higher than the earth, so are my ways higher than your ways, and thoughts." Naaman ceived a great blessing by thoughts, and accepting the thoughts and ways of God. From generation to generation there were those that had their own thoughts and ways, others accepted the thoughts and ways of God. Jesus found evil thoughts when He was preaching and teaching, Matt. 9:4, "And knowing Jesus thoughts said, wherefore in vour thoughts the land of Israel without bring forth evil work and obeying the words of the sinful fruit. A person that prophet of God. His serv-thinks about being a thief ants plead with him, my becomes a thief. Those who father if the prophet had bid think of the pride of life thee do some great thing adorn themselves with the it? How much rather then, wise man Solomon said, "As when he saith to thee, wash a man thinketh in his heart and be clean. When Naa-so is he." The thoughts man laid aside his own direct actions, like the rudthoughts and obeyed God's der directs great ships that word he was cured immed-plow through the waters of the great oceans from shore God's thoughts. Isa. 55: to shore. The thoughts not 8-9, "For my thoughts are only direct, but cause action.

ing, loved, believed and thoughts and did not accept obeyed the word of God, and the thoughts and teachings there lives were a success of Jesus. and a blessing to themselves lived on earth his thoughts and gnashing of teeth, when were to do and obey the will of God, John 5:30, "I can of my own self do nothing: as prophets, in the kingdom of I hear, I judge; and my God, and you yourselves judgment is just; because I thrust out." May we see the seek not mine own will, but need of right thinking be the will of the Father which fore it is too late. John 15: hath sent me."

tized, the devil thought he the life: no man cometh unto could persuade Jesus to the Father, but by me." think as he thought and John 13:15, "For I have and his thoughts. Jesus al- to you." ways kept in mind the The last words that Jesus

continuous thinking along and Phraisees noticed some certain things of life, make things were different from the person young or old for the old law and some were good or for evil." Evil omitted, they thought Jesus thinking is the cause of all was a false teacher, a dethe sinful works of the flesh ceiver. Jesus proved to them from creation to the present by the words of the time. From the time Adam prophets, the holy men of lived till Jesus was born in God, that he was the Christ this world, God had given that should come in the laws, commandments and world that would bring, duties to control and work teach and live the life of the out their soul salvation new gospel. The result was Those who did right think-they kept their own

Jesus told them, Luke 13: and others. When Jesus 28, "There shall be weeping 6, "Jesus said unto him, I After Jesus had been bap- am the way, the truth, and obey his thoughts and words. given you an example, that Jesus did not obey the devil ye should do as I have done

thoughts of the will of God. spake before he ascended to When Jesus delivered the heaven, Matt. 28:20, "Teach-New Testament doctrine in ing them to observe all word and deed, the Scribes things whatsoever I have

commanded you: and, lo, I day is coming. We shall all necessary to do all the things my Father which is Jesus taught, so they prac-heaven. Many will say took possession of the land you: depart from me, of Caanan they were com-that work iniquity." ments, and be a separate will of God that Jesus A few generations thought our spiritual compass that it was needful and they leads upward in our spiritobeyed, they were blessed, ual life, from earth to finally they died. Younger heaven. generations lived and thought it was not needful to worship God and obev him, they subsituted idol worship and things were commanded not to do. God was displeased so he forsook them and punished them severely.

Many think we are living in a day of grace, God is merciful now. Jesus taught again and again after this life is over the judgment "Let us therefore come

am with you alway, even be judged according to our unto the end of the world." works, Matt. 7:21-23, "Not As we read the life work of every one that saith unto the apostle, Paul, and the me, Lord, Lord, shall enter early church converts, we into the kingdom of heaven; find they thought it was but he that doeth the will of ticed them in the church and me in that day, Lord, Lord, in their lives. It is sad to have we not prophesied in think that there are many thy name? and in thy name that profess religion, who cast out devils? and in thy think it is not needful to name done many wonderful practice all in our day, works? and then I will pro-When the children of Israel fess unto them, I never knew manded to worship God, should think daily from the obey his laws and command-beginning to the end of the people from other nations. brought from heaven. It is

R. 3, York, Pa.

THE LORD OUR RIGHTEOUSNESS

Why We Should Approach God Confidently in Prayer, or Boldness At a Throne of Grace

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CHAPTER XV

boldly unto the throne of in the name of Jesus. grace, that we may obtain Since Christ is our great mercy, and find grace to help high priest, our righteous-

God in our own name, there God. Let us come to him as is such a deep sense of un-those who have a right to worthiness that we dare not come, as those who are exclaim even the least of his pected to come, as those who promises; but approaching delight to come. Let us him in the name of Jesus we come boldly, knowing that can confidently lay claim to we will not be turned away

a seat at his right hand; but when "the Lord is can be no confiding trust in substitute? Why should we God while we are pleading not come with full the merit of our lives, but so ance, since we are as precsoon as we crucify self and ious in God's sight as His plead the merit of Jesus we own Son? can come with boldness to Approaching God boldly who approach God in prayer would write condemnation in a doubting, cringing man-upon every page of life's ner. It is well for us to feel history. Let the erring, our unworthiness and our stumbling one who trusts in weakness, but we must also Jesus come boldly to remember our worthiness, throne of grace, for God's our strength and our worth mercy knows no measure to

in time of need" Heb. 4:16. ness, let us come boldly, let If we attempt to approach us come confidently before the greatest of his promises. empty, knowing that it is If we were to meet God our right as well as our upon the merit of our own privilege to come. Why works we could not hope for should we not come boldly when we come pleading the righteousness?" Why should merit of Christ the pearly we not come confidently, gates will swing wide open when God's measure of us is to bid us welcome. There his measure of Jesus, our

the throne of grace. We are upon the merit of Jesus, we exhorted to come to the shall always find mercy full throne of grace, and not and free. Without a proonly to come but to come vision for mercy freely boldly. There are too many given, our failures, our sins in God's sight when we come a submissive child. Do you

mourn over an unsubdued we touch work we corrupt lust, battling with it, yet and defile it; because of our failing to fully conquer it? imperfection we fail Come boldly to a throne of every hand; we fail in the grace, and obtain mercy kind and we fail in the God is full of pity, and for amount of work to be done. Jesus' sake he will grant you We not only fail, but we so mercy, full and free pardon, often do positive evil. In Are you vexed because of an view of all of our irritable temper, because of we could not approach a an envious disposition, be-throne of grace but for "the cause of an unbridled Lord our righteousness." tongue? Come boldly to a Considering all our failures, throne of grace and obtain mercy would be a stranger mercy. Don't be discour- without Christ our sin bearaged, but come boldly, for er.

imperfect progress you have and find help in every time been making in the divine of need. Wtihout mercy one life? Come boldly to a failure, one sin, would leave throne of grace, for God us in hopeless dispair; but looks not upon the amount mercy without help from of growth but upon the will-God would leave us helpless

valued by him who measures sins committed, but ding.

Christ is your substitute. | With Christ as our substi-Are you discouraged be-tute we can come boldly be-cause of the little and very fore God and obtain mercy ingness to be lost in Christ victims to repeat habits and who is our life. lusts of every description. Is it little that you can Mercy without help would accomplish for God and for tend to develop weakness your fellow-man? Falter instead of strength, to cause not, but press boldly up to a growth downward instead the throne of grace, where of godward. The Christian the humblest service is not only desires mercy for not by title or rank, not by longs and prays for help to appearance, but by willing-overcome the tendency that ness to do the Master's bid-leads to sin.

Is your strength but little We need mercy in all of and your nature strong? our work, because wherever Come boldly and find favor

from God to help you. The ask God for help you can be your helper.

to do all here as he does in his besetting sins. granting pardon. God will God's mercy taking away will find help for every time receive," is the blessed as-

unguardedly leading you a more rapid growth in divine helpless victim into wrong? life. We would not so fre-Come boldly before God; quently be perplexed as to mercy is yours and help is what is best to do in the offered for every time of affairs of life if we would need. Don't fear to ask God cnofidingly ask God's help. for help, he will give you all Our prayers would not so you need. Don't fear to often go unanswered if we trust him, for he cannot fail would ask for what we need to do all he promises. God and not so much for what will give help, but only need- we, with some effort, ed help. You must exert able to think of when your strength and work pray. Our real needs

more you feel your need of sure that the help needed help the more bold you will be given. God's help should be in claiming the may not come in the way nor offer. Come with confi- in the time that we look for dence, for just as surely as it, but it will surely come if Christ is your righteousness we confidently ask him for just that surely God will be for it. With God's help any man can overcome his evil Do not come expecting God habits, his evil passions and

help you; he will not do the all condemnation leaves a work for you, but he will so man at libery to battle sucfavor you that you can do it cessfully with evil, conquerfor yourself. While God will ing by God's help, and thus not do the work for you, developing the Christ-likeneither can you do it alone; ness in his life. Help not nature, lust and habit will needed is a curse rather than prove too strong for you a blessing. Help sorely needwithout help. Come boldly ed is not promised unless we to a throne of grace and you ask for it, "Ask, and ye shall surance of Jesus. Do the habits of former not do enough confident years break in upon you, asking, else we would show

with a will, and if you then soon made known in prayer,

for long prayers and much

eloquence.

to pass, we ask in vain. He promises to give only needed help. Let us come boldly and ask him for what we need. He will never turn us away without the needed help.

The Lord is our righteousness: through him we obtain grace for all our shortcomings and help to gain the victory over the flesh and all fleshly desires. Let us submit all to Christ, pleasing our weakness, our imperfection, and Christ's merit at a throne of mercy.

NEWS ITEMS

NOTICE TO ELDERS

At the direction of committee, certain information has our regular monthly service. been going forward to members of Our two daughters were also here the undersgned is doing all he can we had a representation from all to complete the work in the short- the churches in Dist. 3. est possible time. Approximately The day was spent for the most three quarters of these books have part in spiritual worship, three been sent. If you have not received sermons in all.

but our imaginary needs call your copy as yet, please be patient, as it is the intention to complete the work soon.

To those who ordered extra loose When we ask God for leaf binders at the latest Sanding what we are not using our committee meeting, none of these means and energies to bring have gone forward as yet. I have been prevented by circumstances over which I have had no control, but the way seems open for me to send these binders soon. The matter has not been forgotten Elders who have ordered and paid for their binders will receive them shortly.

Ord L. Strayer, Clerk.

GREAT BEND, KANSAS

On July 11th, we held a special all day service at this place, which was very encouraging and uplifting to the members here.

About 7 a. m Bro. Harry E. Andrews arrived by train, then in a short while Bro. and Sister Clarence Hunter drove in. these from the Kansas City congregation. Soon Bro. and Sister Emery Wertz and family from the Clover Leaf church, then followed large delegation from our congregation, Quinter, Kans., about twenty five in number, so it began to look favorable for a large in-Standing crease in our attendance for this

the Elders' body in loose-leaf form, at that time, Sister Olive Haldein black loose-leaf binders. These man and little son, Mrs. Emma are furnished free of charge at the Hartness with her two little girls, expense of the Trustee Board and we enjoyed having them also, thus

Elder O. T. Jamison brought the We earnestly thank all those who forenoon message, his subject was, came, we want you to come again, "The Future." We were made to and any of our people who think of the church of tomorrow, passing this way, will you come and her responsibility, her persecutions worship with us? and blessings, also of the eternal joys of the Christian, as well as the eternal doom of the lost.

Also our mind was carried back into the past, with all our mistakes, which are many, our sorrows and heart aches, the saddest of disappointments, of what value is it to live in the past? It is to help us to correct our mistakes in the present, that we may overcome in future.

After Bro. Jamison's sermon we intermission, during which time the table was spread and we all partook of our lunch, feeding the natural man, then a time spiritual fellowship followed, which we think was enjoyed by all.

What a blessing comes to those who, "Walk in the light, as He is in the light, for we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I Jno. 1:7.

"Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the even Aaron's beard: that down to the skirts of his garment."

At 2:30 p. m., we again assembled ourselves for worship. Bro. W. C. Pease brought the first message, followed by Eld. Harry Andrews, these brethren preached the Word with power and earnestness, bringing many good things to our minds, which should strengthen, encourage and help us to "grow in God's grace the knowledge and of truth."

Wm. Root.

WENATCHEE, WASH.

Elder E. L. Withers came to Wenatchee July 30, to hold a council meeting on the 31st. We discussed the plan for our church house. We planned a building 28x36 feet, of concrete and pumice blocks. Elder D. B. Steele and Bro. C. E. Inks were chosen as a committee to see contractors and figure costs with construction to begin as soon as possible.

On Sunday, August 1st, we met for worship. We had with Elder E. L. Withers and M. Peters. Bro. Peters brought the message at the morning service on the topic "What are we doing with Jesus?." This was followed by a picnic lunch and a number short talks by the ministers present, Elders E. L. Withers and E. W. Pratt and also John and Hiram Peters of the Church of The Brethren. Bro. Peters closed with msesage. We had a very profitable service with about fifty in attendance and very pleasant weather conditions.

We are hoping to get our house of worship built in time for the evangelistic meetings by Bro. David Ebling late this fall.

E. W. Pratt, Cor.

SHREWSBURY, PA.

Shrewsbury congregation met in regular quarterly council,

July 26th at 7 p. m., with Elder J. The revival meeting will close with L. Myers in charge. Song No. 210 a lovefeast on Sept. 25th, with was sung, II Pet. 2:1-16 as read by services beginning at 10:30 a.m. A the writer, and we were led in hearty invitation is extended to all prayer by Bro. Frank Miller. Song to attend these services. May we No. 56 was sung and Elder J. L. all pray for the success of these Myers took charge.

Reports of the previous council and the treasurer's report was read. One letter of membership granted to one who had moved out of our district. It was decided to notify two families, that if they wanted to be members, they must attend church. It was decided to repair door and windows of the church house.

At this stage of the meeting Elders A. G. Fahnestock and Benjamin Reinhold took the voice of church for two deacons. Howard Myers and Charles Marks were chosen and duly installed.

Song No. 181 was sung, Elder Reinhold led in prayer, and we were dismissed.

C. M. Stump, Cor.

PLEVNA, IND.

The joint Harvest meeting of the Plevna and Midway congregations will be in the Plevna church Sept. 19th.

We extend an invitation to all who can to come.

Tena Weimer, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation will hold their Harvest meeting on Sept. 12th. The revival meeting will begin the same date. Bro. Paul And Waters shall great wonder do— Myers of Greentown, Ohio, has con- How strange, and yet it shall come sented to conduct these meetings.

meetings.

H. A. Throne, Cor.

McCLAVE, COLO.

The Lord willing, the Cloverleaf congregation will begin a two weeks' series of meetings on Aug. 22nd. Bro. William Root of Great Bend, Kans., will bring the gospel messages.

We will hold our Communion at the close of the meeting, Sept. 4th, at 10:30 o'clock, and services all day on Sunday.

We extend a hearty invitation to all who can come and worship with us during these meetings.

Rozella Kasza, Cor.

MOTHER SHIPTON'S PROPHECY

This wonderful forecast in poetic form was written by Mother Shipton who died at Clifton, Yorkshire, England in 1449. Some of the things mentioned were scarcely even thought of, for hundred of years, and others have been filled only recently.

A carrage without horses shall go. Disaster fill the world with woe: In London Primrose Hill shall be. Its center hold a Bishop's See. Around the world men's thots shall fly,

Quick as the twinkling of an eye.

true.

Then upside down the world shall Then when the fiercest fight is

And gold found at the root of tree; England and France shall be one. Thro' towering hills proud man The British olive next shall twine shall ride.

No horse or ass move by his side. Men

Beneath the water men shall walk; Shall ride, shall sleep, and even talk:

And in the air men shall be seen, In white, in black as well as green. A great man then shall come and

For prophecy declares it so.

In water iron then shall float As easy as a wooden boat.

Gold shall be found in stream or stone.

In land that is as yet unknown. Water and fire shall wonders do. And England shall admit a Jew.

The Jews that once was held in scorn.

Shall of a Christian then be born. A house of glass shall come to pass In England—but alas, alas.

A war will follow with the work. Where dwells the pagan and the Turk.

The states will lock in fiercest strife

And seek to take each other's life; When North shall thus divide the South

The eagle builds in lion's mouth. Then tax and blood and cruel war Shall come to every humble door.

Three times shall lovely, sunny France

Be led to play a bloody dance; Before the people shall be free, Three tyrant rulers shall she see; Three rulers in succession be-Each sprung from a different dynasty.

In marriage with the German vine. walk beneath and streams-

Fulfilled shall be our strangest dreams.

All England's sons that plow the land

Shall oft be seen with Book hand.

The poor shall now most wisdom know,

And water wind where corn doth grow:

Great houses stand in far-flung vale

All covered o'er with snow and hail.

And now a word in uncoth rhyme, Of what shall be in future time: For in those wondrous far-off days The women shall adopt a craze To dress like men and trousers

wear,

And cut off all their locks of hair.

They'll ride astride with brazen brow,

As witches do on broomsticks now. Then love shall died and marriage cease.

And nations wane as babes decrease.

The wives shall fondle cats dogs,

And men live much the same as hogs.

In nineteen hundred twenty-six, Build houses light of straw and sticks.

For then shall mighty wars planned,

And fire and sword shall sweep the land.

But those who live the century through,

In fear and trembling this will do:

Flee to the mountains and the dens, To bog and forest and wild fens-For storms shall rage and oceans

When Gabriel stands on sea and shore:

And as he blows his wondrous horn, Old worlds shall die and new be born.

Sel. by Sister Shella A. Stump.

ARE WE LOSING OUR YOUNG PEOPLE?

By E. W. Goodrick

"I can't understand what's back? I think we She seems to be losing all in- out so that they won't drop terest in church life. It's all out. I can do to get her out Sun- First, rather than nag

having the same trouble does. school any more. Two or to make them rebellious. three years ago it would Neither will we start our

as if the devil is slowly but surely winning him over. I do not know what to do."

This dialogue might take place at any meeting of the ladies' aid, missionary society, or official board. And is it true that one of those who thus speaks might well be you?

Of course you are gravely concerned about son and daughter, and need no awakening to the danger of their situation. You have been praying most earnestly about them lately. Can we get their old enthusiasm can. happening to my daughter. think we can work things

day morning. She thinks up them, let's find out exactly every excuse under the sun. what the trouble is. You And I have to keep nagging know how we hate to have at her all the time." | folks nag at us; and you "Is that so? Well, I'm know what little good it Adolescents with my boy. It seems that reaching the age when they ever since he had his first make their own decisions date or two he doesn't want about these matters. To be to go to church or Sunday constantly after them is only

have taken a major catas-investigation by picking the trophe to keep him away. church to pieces, its pastor, He was so interested in Sun-Sunday school superintendday school and so proud of ent or young people's spon-his Bible. But now it seems sor. It may be they are largely at fault. But you One of the hardest things must admit we find it all too is to be honest with our own easy to put the blame on selves. Yet the eternal welothers. The first thing to fare of our children ought do is to take inventory of to be enough to drive every the home.

out of their teens " Get institution, including the down on your knees and church. thank God for the grace that | As parents, we hesitate to has carried them through assume this awful responsithe most difficult time of bility and are inclined to their lives. Are they just shift it to the church. But entering their teens? The the church has responsibil-

but it is true that one of the replace the home any more reasons it is so much easier than the home can replace to hold the younger children the church. is that they come because of Let us then examine the the novelty of it, to get home. Let us ask these away from home, to be going questions about the home in somewhere. Let us take which our child lives: Are precautions now while the parents a good example everything is going well so in faithfulness to church that when they reach the work? Has there been a age when they can be away genuine from home for other reasons phere in the home? Has real and are using more of their interest been shown in the own initiative to schedule spiritual interests and probtheir free time, that they lems of the child and has will continue with the there been encouragement church.

mother and father to But suppose this doesn't candid review of the home apply to you. Your children we have established for have confessed Christ as them. That this is the first Lord and Saviour. They are place to look for trouble active in and enjoy their follows from the fact that Sunday school and church, the home has far more in-Let me ask, "How old are fluence on the spiritual state they? Are they just passing of the child than any other

test is still in the future. | ities of its own toward your We don't like to admit it, child. The church cannot

> spiritual given in the spiritual ven

tures—feeble though they monished us not to be "unmight be-of the child? Has equally yoked together with the child been led to spirit-unbelievers?" ual independence? Has the But we won't cry over child been taught to respect spilt milk. "For how knowhis spiritual leaders? And est thou, O wife, whether has the child been dedicated thou shalt save thy husto the Lord Jesus?

young people lose out be-called each, so let him walk." life and experience in one or to the promise that if we the other of their parents "train up a child in the way than any other failing. So he should go, when he is old often we find a home where he will not depart from it." only one of the parents is a Prov. 22:6. Christian or has any interest | Are we being an example his children. And the ex-fulness to church work? saved one.

I do not know it. The saved the growing attraction has also been living a faith-radio, over which we ful testimony. What else hear messages more can be done? Is it any won-derful than the steady. like these, that God has ad-church.

band? or how knowest thou, It is sad but only too true O husband, whether thou that the most chronic prob-shalt save thy wife? Only lem we face is the most as the Lord hath distributed difficult one to cure. More to each man, as God hath cause of a lack of spiritual I Cor. 7:16, 17, R. V. Cling

in the spiritual welfare of before our children in faithample of the unsaved parent Too often we reach a state often outweighs both the of spiritual living wherein teaching and example of the we no longer feel the need for the help the local church If only there were an un-can give us, a sort of somefailing way for the Chris-thing that is similar to what tian parent to nullify the in-folks call overconfidence in fluence of the unsaved par-athletic circles. Moreover. ent. But if there is a way, with middle age comes also parent, of course, has been the comforts of our own praying through the years living room, with its easy for the other, and we trust chair and footstool, and the der, when we see situations simple offering of our local

The Christian should sup-trivialities of the household? served by it as to serve it. Mother? And an interest and zeal in These all serve to make this work is as infectious as up the child-eye view our children at least unto tianity is true. the first generation. The Perhaps there is this atspiritual complacency which mosphere in the home. Has sees no personal benefit to the child been taught to feel be received from the local he is part of it? work and which feels no genuine interest been shown obligation to it is a com-in his spiritual life and placency that will be as problems? naturally adopted by our How busy we become in

ual atmosphere. Is there a the most sacred things of family altar? Are the the heart and are the last things of the Lord talked to be confided to about over the dinner table Happy is that parent who as naturally as the things of has won so much confidence school? Are Mom's and from his children that they Dad's Bibles well thumbed? share freely with him their Are there examples of spiritual problems, their simple Christian charity ex-spiritual struggles, their

port the work of the local Your temper, Dad? What church, not so much to be about your nagging,

the mumps. When we get Christianity. And from this this enthusiasm, we see it over-all view, in the best coming out on our children place in the world for the also. Children sent to "lab" test to be made, the church seldom stick, and child arrives at his concluchildren led to church sel-sion as to the reality of dom drop out. The "for-Christianity. And when the saking assembling of our-lab reports are conflicting, selves together, as the man-ner of some is," Heb. 10:25, too much enthusiasm about is a sin that is visited upon betting his life that Chris-

children as any other traits. our housework and business, And not only in the even in caring for the temchurch, but also in the home poral welfare of our chil-Should there be a real spirit-dren. Spiritual things are hibited in the insignificant spiritual ventures, yes, their

spiritual defeats.

walking. They toddle first own vineyard have I not and tumble often. When kept." they first start to talk, they But few parents, first spiritual efforts; so spiritual independence? are the first spiritual efforts Isn't this the very basis of

treat them with levity or time called childhood. scorn.

is, is done at the expense of and rely more and more on their own children. It is his own? Happy is that true of the Sunday school parent when this happens teacher, the deacon, the who observes that the young elder, the pastor, any church adult, while relying less and worker, that his Christian less on the spiritual experiduty as a father comes be-ence of his parents, is relyfore his Christian duty as a ing more and more on his church officer. Let it not own. His own Bible is bebe true that we find in the coming more and more

Solomon, 1:6, a confession Children don't start out appropriate for us, "Mine

lisp; their vocabulary is guilty of this, or, for that limited. They get all tangled matter, of this next failing, up in the things they are which is closely allied to it. trying to say. So were your Is the child being led toward of our children. | all our child rearing? We These first steps can be are running a race as it treated too lightly by par-were with the breathless, ents. When baby takes his sprinting pace of a maturing first step, we praise him; child. Overnight they have when he eats all his soup or lost their pin feathers, have pronounces a word correctly, tried their wings and are we don't spare our com-gone. And their success in mendation. But when we all fields is largely deternotice the first genuine mined by how well we have spiritual steps of our child, taught them independence we often ignore them or in that fleeting moment of

What parent has not felt Again, there are parents that half-panicky, helpless who are so occupied in the feeling as he has seen daughwork of the church that ter or son follow less and their services, needful as it less the counsel of parent confession of the Song of thumbed. To everybody's

suprise, he comes home from Dad, are you letting that church on a Sunday with a high school boy of yours his problems, he is going to own decisions about what is his heavenly Father in a right and wrong? Some daily prayer life that is day he will, whether he has weaving strong cords of been taught how to, or not. habit into him.

with sadness, that the apron have a much better grasp of strings are untied and the right and wrong than he bird that yesterday was a has; but I ask you, because baby takes flight to make his you could walk better than own nest with his own brood he could when he was a year somewhere else. This is the old, did you insist on carry-

Are you teaching your went? child that he can read his You remember, don't you Bible and get spiritual bless- when a few years ago you ing himself from reading it? were in your teens, the joy Get him to write them down you felt in the freedom from in a little notebook. And parental dominance you when he privileges you with were steadily gaining? It is a look at them, praise them just as natural with your to the sky, simple and crude child—natural and proper.

ditty which has lost mean-spiritual and moral life! ing to him years ago? Let But I am afraid there are him make up his own grace many spiritual despots who at the table, although the dominate the lives of their meat and potatoes get cold children. And those chilwhile he insists on blessing dren react either by becomsalt and pepper and the ing such freaks as always to

teacher's quarterly in his take charge of family worhand. And instead of going ship occasionally? Are you to his earthly father with teaching him to make his Pray God he will have learn-And it is with confidence ed that lesson well when that and joy, though mingled time comes. You might way God planned it to be. ing him everywhere he

though they may be. | What a stimulation he re-Is your child making up ceives as he begins to realize his own prayer or is he sing- he must assume some resonging from rote some sponsibility himself for his

knives and forks. have to depend on that

would risk saying that this win in the battle with the latter reaction is more devil over the eternal deshealthy—rebel and go about tiny of the souls of your their Christian duties grudg-children, with their strong ingly, yearning for the day hand of respect tied behind they are twenty-one.

allies in this struggle for the scorn for the ministerial soul of your child-the professon in the school and whole staff at your church. on the streets and every-Is your child being taught to where they go, to need any

respect them?

ing! Here has been a rare people on the one hand dig dish that hasn't required a deeply for hard-earned cash single red point all through to hire a man to help his the war. This favorite children in the Christian main course for Sunday din- way, and on the other hand ner in so many homes is will with their tongues inusually served up in such capacitate him for that very copious quantities that the work. In history we read family can live on left-overs occasionally of parents who for most of the week. It in great extremities of staris this—roast pastor.

tragedy: mother and father here is a case of parents, at the ends of the table, who for the sake of a delicdeeply attendant upon gorg-lacy, show themselves willing ing themselves with this to sell the eternal souls of dish, are oblivious to the fact their children. that there are just twice as It may be the sad duty of many wide open ears as the parents in the secrecy there are mouths on each of an official board meeting side of that table. And such to say some uncomplimenta diet, while not to healthy ary things about someone on for adults, is very harmful the church staff; but he who to children. For the minis-holds his children of more ter, Sunday school teacher, value than the satisfaction young people's adviser, able of his fleshly lusts knows by

dominance, or who-and I though they may be, cannot

their backs.

Fortunately, you have Children hear too much more at home. It is an ever-Talk about meat ration-recurrent wonder how vation have eaten the flesh And herein lies the of their own children; but

heart and practices the ad-your child to a place where monition of Solomon: "He he will dedicate himself to that goeth about as a tale- Christ, and then rest conbearer revealeth secrets; but tent in the fact that God he that is of a faithful spirit knows his address as well as concealeth a matter." Prov. He does yours. And God 11:13, R. V.

should like to ask seems to which may or may not be the most important, the life work his Have you dedicated your want for him. child to the Lord Jesus On the other hand, are children to the Lord.

Examine that heart of family! "Religino is yours, parent, who insists right as long as you don't that your child go into full-carry it too far," you have time service. Are you think-counseled him. ing about your prestige in This is what I would chalyour church? Are you try-lenge you to do: continue, ing to keep up with the if you insist, to counsel your Joneses who have a son child in this way, but never studying for the ministry?

to God. Acknowledge that that word, substitute the

will lead him into the life And the last question I work He wants him in,

Christ? Some parents are you afraid of absolute condetermined their daughter secration for your child? is going to be a missionary You want him in Sunday and their son is going to be school and in church and in a preacher; and then use young people's meeting. pressure to bend them to Some day it would be nice if those ends. Others, fearing he would be elected to a the social repercussions on church office, as a deacon, the home or child, have gone an elder, or something; but about deliberately discour- as far as witnessing to aging the child in his "all-others is concerned, passing out" efforts for Christ. I out tracts, participating in believe that the parents who a street meeting, becoming a take these two extremes missionary! You hope and have never dedicated their pray that he won't bring such disgrace upon the

again use the term religion. That son of yours belongs Whenever you want to use fact before Him daily. Bring word God instead; and then cordingly. Tell him that in faith, in purity." I Tim. God is all right as long as 4:12.—Selected, The Moody you don't take Him too Monthly, by Ethel Beck.

seriously.

Drop down on your knees, OUR LEGACY OF PEACE parent, who has failed to dedicate his child to and with your Bible open ask God to reveal His will for you in respect to your lt matters little what our children. Then read I Sam. standing with the world and 1-3. And pray as sincerely its princes may be, or what as you know how: "I have they think of our ways of granted him to Jehovah; as life, so long as the thing long as he liveth he is grant-uppermost in our hearts is ed to Jehovah."

if we are faithful to observe our Lord Jesus Christ. At these things, it will be all best, the peace which the right with our children. If world gives is for expediboth mother and father are ency and self advantage. true believers, faithful But the peace which comes themselves in their church to us through the gift of work, creating a genuine God's dear Son is a purely spiritual atmosphere in the benevolent and unselfish home, showing sincere inter-peace which is not dependest in the spiritual problems, ent upon the turn of circumdefeats and ventures of the stances in which we may be child, leading him toward found. John 16:33. spiritual independence, Our Redeemer, at the teaching him to respect his right hand of God, has left spiritual leaders, and above us a legacy of peace (Jno. all dedicating him daily to 14:27) which can not be God, they need have no con-taken away by any man or cern over him. He will be power in the world. growing in grace, letting no 16:22; I Pet. 1:6-9. This man despise his youth, and peace is within our hearts being "an example of the be- (Phil. 4:6-7) and enables us

reframe your guidance ac-sation, in charity, in spirit,

J. R. Shank

that we be in posssesion of I am confident to say that peace with God and with

lievers, in word, in conver- to express it in our relation-

ship with the people about us. Heb. 12:14.

O LORD, BELIEVE ME

O Lord, believe me when I say I want to do Your will, And carry out whatever words I promise to fulfill.

I may not always keep my vows Or do the best I know,

And sometimes I may set my sail The way the breezes blow.

I make mistakes and many times
The fault is all my own,

Despite the fact that more than once

I have been told and shown.

But in my humble heart I have A special love for You, And in my own imperfect way I struggle to be true.

O Lord. I want to serve You, but I need Your kindly light
To help me when the day is dark,
And guide me throug the night.
—James J. Metcalfe.

THE BIBLE

The heavens declare thy glory, Lord;

In every star thy wisdom shines; But when our eyes behold thy word, We read Thy name in fairer lines.

The rolling sun, the changing light, And nights and days Thy power confess;

But the blest volume Thou has writ Reveals Thy justice and Thy grace.

Sun, moon, and stars convey thy praise

Round the whole earth, and never stand;

So when thy truth began its race, It touched and glanced on every land.

Nor shall Thy spreading gospel rest Till through the world thy truth has run;

Till Christ has all the nations blest That see the light or feel the sun.

Great Sun of Righteousness, arise, Bless the dark world with heavenly light;

Thy gospel makes the simple wise, Thy laws are pure, thy judgments right.

Thy noblest wonders here we view In souls renewed, and sins forgiven:

Lord, cleanse my sins, my soul renew,

And make Thy word my guide to heaven.

—Isaac Watts. Selected by Melvin Roesch.

A SINNER'S PLEA

I want to live a life, dear Lord,
That other men may see
The glory of Thy righteousness
Exemplified in me.
Oh, demonstrate Thy mighty power
To make a sinner whole;
Control my mind, possess my heart;
And fill my empty soul.

Forms and ceremonies, Lord
Do serve a real part,
Yet nothing but Thy saving grace
Can change a sinner's heart
Oh, may I feel the blood applied,
And new life surge within;
Cleanse body, soul and spirit, Lord;
And save from inbred sin.

Then shall this mortal frame of

Be subject to Thy will: To think, to speak, to act or By Thy grace be still. The power of an endless life

Shall thrill me through through:

And nothing else shall be my aim, But Thy sweet will to do.

-Author Unknown. Sel. by Ethel Beck.

SENTENCE SERMONS

You have not forgiven your neighbor unless you cease talking to him about the faults you claim to have for given him. A sore that is scratched at continually is hard to heal.

Some professors have many broken promises strewn along their path that the world stumbles over them.

times are some anxious (?) that certain lines of mission work should but wise.—Babcock. be carried on, but instead of Nehemiah-like (Neh. 2:5), going to do it, we spend our time Jonah-like in hiding, or else hunting some one else to do the work.

God's method for reaching out into the world to save souls in the apostolic age for them. C. M. Stump, Cor.

was to scatter the workers, the same method holds good today.

One of Satan's most effective methods to shipwreck the Christian is to make him forget that the sins of omission will keep him out heaven.

Your power depends largely on your spirituality. The greatest unused power in the world is the power of the Holy Ghost.

The only hope of preserving what best, lies in the practice of an immense charity, a wise tolerance, a sincere respect, for the opinions that are not ours. -Hamerton.

It is easy to make allowance for our faults, but dangerous; hard to make allowance for others' faults.

SHREWSBURY, PA.

The Lord willing, the Shrewsbury congregation will hold a two weeks' revival meeting, beginning Sept. 12, 1948. Eld. L. B. Flohr has consented to be the evangelist.

Come and enjoy these meetings with us. If you can not come, pray

BIBLE M

ARCANUM, OHIO Brumbaugh Arthur r2 jan49

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PURPOSE OF THE HARVEST

has blessed us. we been so deserving of it? 9:2-3. Why was it allowed to Still I wonder why God mature? What reason did has given God have for blessing us?

health. "And God said, Be-for thou hast created earth, and every tree, in the begins to dawn, which is the fruit of a tree pleased when the parts yielding seed; to you it shall His creation the fear of you and the man could not dread of you shall be upon serve Him.

every beast of the and upon every fowl of the air, upon all that moveth We are often reminded of upon the earth, and upon the our harvests and of the fishes of the sea; into your bountiful way in which God hand are they delivered. Too often Every moving thing we fail to think of the pur-liveth shall be meat for you; pose of all this harvest. Why even as the green herb have has God so blessed us? Have I given you all things." Gen.

men all blessings? "Thou God has given us the worthy, O Lord, to receive vegetation for our food and glory and honor and power: hold, I have given you every things, and for thy pleasure herb bearing seed, which is they are and were created." upon the face of all the Rev. 4:11. Here the reason serve be for meat." Gen. 1:29. purpose. Without the pro-After the flood He also gave visions God has made, man us beasts, fowl, and fish for could not honor and glorify our food and health. "And Him. Without the harvest survive to rightly deserves more than care of the harvest, yes ac-

He ever will receive.

"As every man hath reeived the gift, even so minster the same one to another, as good stewarts of themanias good stewarts of themanifold grace of God. If any that He would be their God man speak, let him speak as to bless them bountifully the oracles of God; if any and protect them from all man minister, let him do it dangers if they only would as of the ability which God be His people and serve giveth; that God in all Him. Sad to read over their things may be glorified history and find how often through Jesus Christ, to and to what degree they whom be praise and domin-disobey Him and even served

far short of this scripture years such as we read of you are living day by day? them, can we boast of any The multitude of gifts that better record? are showered upon us con-tinually must make God ful a promise from our wonder about when we are Heavenly Father and we going to return them to have the accounts of those Him. One way of returning multitudes in the past for

"(Bring) every one that to Him is to impart our is called by my name: for I blessings to others who need have created him for my them. "In as much as ye glory, I have formed him; have done it unto one of the yea, I have made him." Isa. least of these, my brethren, 43:7. When the multitudes ye have done it unto me." It worshiped Christ on His en- is required of us as we have try into Jerusalem and some received. Not only that asked that He rebuke them; much but also good stew-He told them that if those ards, caretakers, of the held their peace the stones blessings that God has would cry out. God will showered upon us. How have worship, glory and many times a failure has honor from all ages and He been made by those taking

ion for ever and ever." I other gods. Is our conditon Pet. 4:10-11.

As we look at Did you ever consider how our history over a period of

our teachers. "If ye be be led astray by the same Christ's, then are ye Abra-misunderstanding? ham's seed, and heirs according to the promise." God is just as much concerned about us and His promises are just as for us as they were for the of Israel. Children However, God requires just full hearted and faithful service of us, according to His instructions, as He did of those of the Old Testament age.

Now it depends on us whether or not the purpose of the harvest will be fulfilled or not. We should take warning from the degree and length of time that those have been punished under the first dispensation. "Of how much sorer (less) punishment, suppose shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctifed, and unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:29.

ONLY BELIEVE

C. R. Gehr

Today's greatest theory is to believe, just believe. There are a great many things in this world to believe and some are hard to believe, yet they are true. The story of the gospel is told, over and over, so often that most all people believe it. But it is not the gospel story, itself, that I have in mind.

The teaching of most Ministers is to believe the words of which Jesus and the Apostles speak, but the modern way of receiving these words is to only believe.

Believe what? There is nothing especially, just believe that God will save you and you are already on the road to heaven. Is the way of Salvation that easy? Was it that easy for our Lord and Saviour, Jesus Christ? The Jews were led astray | Think of Him leaving His by following their neigh-heavenly home and coming bors (the world) instead of down to earth. Was it that God's words. Are the easy for Christ when He was followers of Chrsit going to in the garden of Geth-

BIBLE

West Milton, Ohio, Sept. 15, 1948

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semane.

pass from me that Thy Son When a spirit filled sermon need not suffer and die. I has been heard is there any be done. But Christ was us accept it, then we are bewilling to give his life for the lieving. sins of the world. Jesus said, "Not my will but thine short, believing is putting be done."

be saved; but he that be-great man. But he did not

MONITOR lieveth not shall damned." Mark 16:16.

Noah could have said. Oh yes Lord, I believe that you will send a flood, but to preof the Record Printing Co., Com-mercial Printers, 2-4 South Miami would be way ahead of the Would the ark have time. been built and Noah and his saved from flood?

> Can we compromise with God? Yes, Lord I believe your words, deep down my heart, that Jesus died and arose again, but what more is there for me to do. "He that believeth on him is not condemned: but he that believeth not is condemned already." John 3:18.

What is believing? "To be more or less firmly per-O Father, I believe that suaded of the truth of anythou didst send men into the thing." Webster. Then when world to teach thy word, one believes there must be a But, oh, Father, may the cup persuasion (true or false). believe, oh Father, thy will presuasion in it. If it is, let

To make a long story into action the persuasion In the scriptures we are of our heart. Take the extaught many times to be-ample of Philip and the lieve, then act. "He that be- Eunuch, he knew that which lieveth and is baptized shall he was reading was of some

know if it meant the author world, and only those who of the book, Isaiah, or refer-believe and obey red to some other man. saved. Philip taught, the Eunuch was persuaded, (believed) and said, "Here is water, what doth hinder me to be baptized." Philip said, "If thou believeth with all thine heart thou mayest." And the Eunuch answered, "I be- Love is a great command

just to believe is sufficient, God so loved the world, that but say nothing about what he gave his only begotten to do. Jesus says, "He that Son, that whosoever believeth and is baptized lieveth in him should shall be saved." Modernism perish, but have everlasting teachs that baptism is un-life." John 3:16. necessary, and is not essen- From Christ himself tial to salvation.

ever I have commanded you: bors, to love all men, and, lo, I am with you al-those who despitefully way, even unto the end of us. By so doing the world." Matt. 28:19-20. gain friends and

Also in the first chapter have no enemies. of Mark, Jesus emphasizes Christ said, "If ye love me, the need of repentance, con-keep my commandments." fession and baptism of sins. God is love. His law is love Jesus commands that the toward us. Are we living up

shall

Dallas Center, Ia.

J. F. Marks

lieve that Jesus Christ is the of God and of great import-Son of God." Acts 8:36-39. nace for us. Love is the ful-Modernism teaches that fillment of God's law. "For

have a new commandment, wonder what Jesus "A new commandment I give meant when he said, "Go ye unto you, that ye love one therefore, and teach all another; as I have loved you. nations, baptizing them in By this shall all men know the name of the Father, and that ye are my disciples, if of the Son, and of the Holy ve have love one to another." Ghost, teaching them to Jno. 13:34-35. We are comobserve all things whatso-manded: to love our neighcan feel

Gospel be preached to all the to that which is required of

short. To leave His love wax keep it out of our lives then cold in our lives, means a it will not be in the church. great loss to us. Most of us Jesus is the light of the have seen it wax cold in the world. His followers are a hearts of some people. In light to those living in darksome cases the result was a ness. We need to fight the turn to envy and hatred good fight of faith. Overthereby causing much come evil with good and controuble in the church. The tinue on until we have conopposite of love and charity quered sin. is envy and hatred. These are never found in the lives tongues of men and of of the faithful followers of Christ.

Love and obedience must be practiced in the home in order to be fulfilled in the church. The standard of the church cannot become higher than that of our homes. The older we grow in this fleshly body, the stronger we should grow in a desire to fulfill God's commandments.

The end of hatred is struction, so let us not forget to gain heaven. commands of God must manifested in our lives. Hatred abides in darkness and travels the broad way. We are not to love in words but in deeds and truth. Without love we cannot do righteousness. Many of the things we hear and see convinces us that true love is scarce.

This world is full of envy, thinks, hopeth all things, en-

are we falling far hatred, and strife. If we

"Though I speak with the angels, and have not charity. I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

dureth all things." I Cor. 13:1-5.

R. 1, Felton, Pa.

FEETWASHING

Wm. B. Kinsley

When Jesus Christ was here below. He taught his people what to do: And if we would his precepts keep. We must descend to washing feet.

You call me Lord and Master too, Then do as I have done to you; All my commands and counsels keep.

And show your love by washing

The Lord who made the earth and

Arose, and laid his garments by: And washed their feet to show, that we.

Should always kind and humble be.

For in that night he was betrayed. He for us all a pattern laid: After his supper he did eat,

He rose and washed his disciples's

for every word, and act, and er than he that sent him." deed. While here on earth The human nature is to be humanity has always a mind Lord, we have many today or desire to be some one desiring to be Lord, to rule great as we learn through over others. One object or the ages. Luke 9:46, "There purpose of our Lord and arose a reasoning among Savior was to set forth the them (the twelve), which of command of feet-washing, them should be the great-we should all be his servants est. And Jesus, perceiving and obey him as one Lord.

the thought of their heart. took a child, and set him by Him, and said unto them, whosoever shall receive this child in my name receiveth

Matt. 18:1, "The disciples came unto Jesus saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Mark 9:33-37, "And he asked them, what was it that ye disputed among yourselves, who should be the greatest? And he sat down, and called the twelve, and saith unto them, if any man desire to be first the same shall be last of all."

John 13:16, "Verily, verily, I say unto you, the servant is not greater than his Lord: The Lord had a purpose neither he that is sent great-

these things, happy are ye ments, and was if ye do them." I fear we again, he said unto are too much like Peter. Know ye what I have done Peter said thou shalt never to you? Ye call me Master wash my feet. Jesus an- and Lord: and ye say well; swered him, if I wash thee For so I am. If I then, your not, thou hast no part with Lord, and Master, have me. One Lord, one faith, washed your feet; ye also and one baptism. Matt. 23: ought to wash one another's 8, 10, "Be not ye called feet. For I have given you Rabbi: for one is your mas- an example, that ye should ter, even Christ; and all ye do as I have done to you. are brethren. Neither be ye Verliy, verily, I say called masters: for one is you, the servant is not great-your Master, Even Christ." er than his Lord."

one that saith unto me, Lord, our Lord taught us by pre-Lord, shall enter into the cept, and example? He kingdom of heaven; many washed and wiped His will say to me in that day brethren's or disciple's feet. Lord, Lord, have we not Therefore every one prophesied in they name? participate in washing and And in thy name done wiping and all will be washmany wonderful works? ed thus fulfilling the com-And then will I profess unto mand to wash one another's them, I never knew you: feet. "Seeing ye have puriwork iniquity."

riseth from supper, and laid Savior Jesus Christ, who aside his garments; and took brought from heaven a a towel, and girded Himself. saving gospel.

John 13:17, "If ye know feet, and had taken his gar-

Matt. 7:21, 23, "Not every Are we willing to do as depart from me, ye that fied your souls in obeying the truth." We all be John 13:2, 4-5, 12-16, "And children having no Lords, supper being ended . . . He but obeying the Lord and

After that he poureth water John 13:1, 3, 21-22, 25, into a basin, and began to "Now before the feast of the wash the disciples feet, and passover, when Jesus knew to wipe them with the towel his hour was come that he wherewith he was girded ... should depart out of this So after he had washed their world unto the Father, ...

Jesus knowing that the disciples, and said, take eat; went to God. Verliy, verily, drink ye all of it; For this is I say unto you, that one of my blood of the new testayou shall betray me. Then ment, which is shed for the disciples looked on one many for the remission of another, doubting of whom sins." he spake. He then lying on Rom. 12:3, Jseus breast saith unto him, through the grace Lord, who is it? Jesus an- unto me, to every swered, he it is, to whom I among you, not to think of shall give a sop, when I have himself more highly than dipped it. And when he had he ought to think; but to dipped the sop, he gave it to think soberly, according as Judas Iscariot, the son of God hath dealt to every man Simon."

me hath lifted up his heel ing was instituted to wash against me, so Judas must away our willful sins. of eaten the supper, or he John 13:10-11, "Jesus saith could not of eaten bread to him, He that is washed with his Lord. For we read, needeth not save to wash his "He then having received feet, but is clean every whit. the sop went immediately And ye are clean, but not all. out. And it was night."

"And the disciples did as ye are not all clean." Refer-Jesus had appointed them, ing to Judas Iscariot, who and they made ready the had plotted to betray his passover. Now when the Lord, to the Chief Priest even was come, he sat down and Elders, (for thirty with the twelve, and as they pieces of silver). Jesus andid eat, he said, verily I say swered and said unto them, unto you, that one of you What I do thou knowest not shall betray me. And as now; but thou shalt know they were eating, Jesus took hereafter." bread, and blessed it, and I Cor. 11:28-29, 31, "Let a

Father had given all things this is my body. And he took into his hands, and that he the cup, and gave thanks, was come from God, and and gave it to them saying,

"For I the measure of faith." Some He that eateth bread with men think that feet-wash-

For he knew who should be-Matt. 26:19-23, 26-28, tray him; therefore said he,

brake it, and gave it to the man examine himself and so

let him eat of that bread, Christian duty as well as a and drink of that cup. For Christian privilege. Much he that eateth and drinketh misconception obtains as to unworthily, eateth and what constitutes real Chrisdrinketh damnation to him-tian sacrifice. Because of self, not discerning the this and because of the un-Lord's body. For if we willingness of selfish man would judge ourselves we to make sacrifice, there is should not be judged." Rom. very little Christian sacri-14:10-13, "For we shall all fice made. Perhaps there stand before the judgment has never been an age when every one of us shall account of himself to God. present. The world and the Let us not therefore judge church are suffering one another any more. But lack of real self-denial on judge this rather, that no the part of man put a stumbling block, Christian or an occasion to fall in his Christian influence are brother's way."

Hartville, Ohio.

THE LORD OUR RGHTEOUSNESS

The Lord Our Righteousness, And There is no Sacrifice in Avoiding the Absolute Wrong.

CHAPTER XVI

(Reprinted by permission Breth-ren Publishing House, Elgn, Ill.)

"Love . . . seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." I Cor. 13:4-6.

To make sacrifice is

of Christ. So then real Christian sacrifice was give more needed than character weakening because they lack the invigorating power of self-crucifixion.

Aside from Christianity. there is no sacrifice in refusing to do wrong. Every man's duty demands him to avoid evil. A man cannot be true to his manhood and deliberately do anything that he knows to be sinful. It is a sacrifice of principle, it is a sacrifice of true and noble manhood, when one gives way to temptation and does wrong. Even a good moral man would be ashamed to wrong knowingly; how much more a Christian! He would regard a wrong-doing as a great sac-

rifice. However, there are self unless he has killed out many Christians who feel all the instinct of manhood that they are making great by frequently falling. The sacrifices when they stay sacrifice is made in getting away from positive evil. This drunk and not in refusing to is a grave misconception, get drunk. When a man for, aside from Christianity, gets drunk he sacrifices to we must have respect enough the devil and not to Christ. for true manhood to stand When he refuses to get

hope for ever making a true manhood, on a plane Christian out of any man where he can begin real who cannot first be raised to Christian sacrifice. a true conception of noble, It is not a sacrifice to remen look upon the duty of the plane of true manhood. aside from religion, they so low. Every man feels a stand upon a moral plane sense of shame when he first much too low ever to see the begins the use of profane need of real Christian sacri-language; but its frequent

fices true and noble man-pleasure nor profit. hood in allowing himself to There can be no sacrifice fall so low. Any man who is in refusing to lie, unless a unfortunate enough to fall man is a liar at heart. There so low, to come down so far may be times when telling below the plane of a real the truth requires courage, man, feels ashamed of him- when telling the truth brings

bravely against the wrong. drunk he only stands on a There can be very little normal plane, on a plane of

honorable manhood. We fuse to swear, to refuse to must first realize that it is use profane language. The our duty as men to avoid man who allows himself to wrong, to stay away from it, fall low enough to use proto keep out of it. As long as fane language drops below avoiding wrong as a Chris- The sacrifice is made in tian sacrifice, and not a duty dropping to so low a plane, binding upon them as men, and not in refusing to drop use takes away the sense of Is it a sacrifice for you, as shame, and then the man a man, to refuse to get has sacrificed true manhood drunk? I answer, No. Every to a vicious habit, which has man who gets drunk sacri-in it neither momentary

loss upon the one who tells may be, the sacrifice is not it, but it does not require in sticking to the truth, but sacrifice to tell the truth in telling an untruth. We unless a man is a liar at sacrifice conscience, we sacheart. Any liar will tell the rifice principle and we sactruth when the truth will rifice God's favor when we contribute more to his cause sacrifice veracity for than a lie. The confirmed seeming good. It would be liar never lies when he better to die on the noble thinks the truth will do more plane of Christian manhood for his cause than a lie than to gain favor, renown would do. The liar lies only and wealth, or all of these. when he thinks it will be to at the scarifice of one prinhis advantage to lie. Any ciple of right. man who allows himself to be placed in such circum-fusing to steal, unless a man stances that he will lie in is a thief at heart. If a man order to do good makes a is a thief at heart he cannot great sacrifice, but it is not, be a Christian. To be and cannot be, a Christian Christian he must be consacrifice; it is a sacrifice of verted, he must become "manhood," it is a sacrifice new man, he must get a new of "principle," and that God heart. When he gets a new never requires.

Whenever earnest, zealous men do evil that good may come they make a great sacrifice, but it is made for the devil and not for Christ. Their zeal is not according to knowledge, and their sacrifice cannot but bring curse upon their heads. Men are sometimes placed under such trying circumstances that they think they are forced to tell an untruth; they fear to risk the truth.

There is no sacrifice in reheart, when he becomes new man, there will be no sacrifice in refusing to steal; it will be a great sacrifice to him if the force of his old habits so overtake him that he does steal. It will be a sacrifice that will give him pain and bitter sorrow, but not a Christian sacrifice. If a man is a thief at heart he cannot be a good moral man. A good moral man would not steal; it would be a great sacrifice for him to drop low enough to allow himself Whatever the circumstances to steal. There can be no real sacrifice in refusing to o steal, even though the habit has grown long upon a man. When he refuses to allow his habit to lead him he is only coming back to the plane of

true manhood.

There can be no real sacrifice in refusing to lead a life of licentious pleasure. The persons who give way to their passions and fill their lives with sensual pleasure make a great sacrifice. They sacrifice virtue, self-respect. and right, and receive in return only a fleeting pleasure and bitter remorse. True Christian manhood demands we always stand against wrong. There can be no Christian sacrifice in refusing to do wrong; this is Christian duty.

Christian sacrifice found in giving up, for the good of others, pleasures and privileges that are themselves innocent. give up a cherished privilege for the good of another is Christ-like, is real Christian sacrifice. May we cease to regard our forsaking of sin, our giving up of sinful pleasures and appetites as Christian sacrifices, and may we be willing to make some real sacrifices Jesus's sake!

NEWS ITEMS

LATE NEWS

A number of news items coming in late. I should have all material for a certain issue from 15 to 20 days before the date of issue in order to be included.

Quite a number of subscriptions have expired. Please look on your address label and see if you are guilty. jan48, apr48, jly48, etc., are typical ones that have expired. Anyone who has renewed since May first will still have the old label and expiration date.

Editor.

MECHANICSBURG, PA.

The Mechanicsburg congregation plans to hold their Lovefeast Oct. 9th and 10th. Elder Roesch is to hold our revival Nov. 14th to 28th. All are cordially invited to these services.

Ray S. Shank.

ASTORIA, ILL.

The Astoria congregation expects to hold their love feast on Sept. 11th and 12th. We would deeply appreciate the presence of any who are able to come. We extend a special invitation to our young people to attend. The responsibilities of the church will some day rest on younger people and by mingling and learning together we strengthen and encourage one another.

to yet press on to the highest goal. He is our Refuge and Strength.

Elta Blythe.

FREDERICK, MD.

The Mountain Dale congregation wishes to announce their love feast on the 26th, the last Sunday of September, beginning at 9:30 a. m., Standard time. We invite all who can to come and spend the day in worship with us, as we are few in number at this place. Yet we are so thankful to the good Lord that the promise is unto the rew, not to the crowds.

E. May Rice, Clerk.

SWALLOW FALLS, MD.

The Swallow Falls congregation met in council July 17, at 2 p. m. Meeting was opened by singing a hymn and scripture reading by Bro. Mellott and prayer. Our presiding elder took charge of the meeting. The little business that came before the meeting was disposed of in a Christian manner. We had electric lights installed in the church since our last council and a report was given on installing and expenses. The report of the visiting brethren was favorable.

Preparations were made for our love feast. A collection was taken which amounted to \$15.50.

On July 16, Bro. Ray Shank of Mechanicsburg, Pa., began our revival meeting and gave us three very helpful and inspiring messages. Then on Sunday evening Bro. and Sister David Ebling come into our

God give us willingness of heart for us each evening through the following week.

> On July 24, at 2 p. m., we sembled for our love feast service. Brethren Shank, Ebling, and Mellott brought the messages of the afternoon. In the evening 22 surrounded the Lord's table and enjoyed a very spiritual feast with Bro. Ebling officiating.

> Bro. Ebling concluded the meeting Sunday by preaching an inspiring message on the subject, "Heaven." Although no additions were made to the church, we feel that much good seed has sown, and we are told that his unto him word will not return void.

The little band of workers at Swallow Falls solicit the prayers of the faithful.

Ruth M. Snyder, Cor.

OBITUARIES

ALMA BRANTNER ROYER

Alma C. Brantner was a daughter of John W. and Mary A. Brantner. She was born at Rhoersville, Washington county, Md., Oct. 6, 1855, and passed away at her home in Panora, Iowa, May 1, 1948, at the age of 92 vears and 7 months.

She was the fifth child family of 15 children. All preceded her in death but one sister, Mrs. S. D. McClain, of Cherokee, Iowa.

In the spring of 1876 she came with relatives to Carroll county, Ill. On Dec. 21, 1880, she was united midst. Bro. Ebling then took in marriage to William Royer of charge of the meeting, preaching Lanark, Ill., who preceded her in death Aug. 5, 1939. Five children W. S. Reed in charge. Rev. M. V. were born to this union, three sons Rogers conducted services at the and two daughters. One son, Verlin, home and the grave. died in infancy.

She is survived by: Emery N. of Peoria, Ill., Charles C. of Arlington, S. D.; Mrs. Lula B. Moats Spencer, Iowa, and Edna F.. Panora, Iowa. Thirteen grandchildren, 22 great grandchlidren, any nieces and nephews and a host of neighbors and friends also survive.

In 1883 they came to Iowa and located on a farm in Cherokee county, where they remained 25 years. In 1908 they came to Panora.

Sister Alma united with the Brethren Dunkard church at Aurela, Ia., in 1887 and has remained faithful to the end.

Besides raising her own family she opened her home and her heart to her seven grandchildren and her nephew who were left motherless.

At this time of mother's passing When our eyes are blinded with tears.

thank Lord, that you, you spared her

To us, these many years.

She lived her life to the fullest, Each day looking above, Asking the Lord to watch over Those she so dearly loved.

Her memory will follow us daily, Just like a guiding star, When our life on earth is over, And we are called to that land

so fair. We know that our dear mother Will be waiting for us there.

Funeral services were held at the Church of The Brethren with Elder Bro. Millard Haldeman.

Ethel Beck, Cor.

GRACE MOSS ROYER

Grace Lavina, daughter of L. I. and Ota E. Moss, was born Oct. 31, 1907, in Delaware, Ind. She departed this life at the Iowa Lutheran hospital, Des Moines, Ia., Aug. 4, 1948, at the age of 40 years, 9 months and 5 days.

She was baptized into the Church of The Brethren in Nov. 1917, and was identified with the Dunkard Brethren church from its beginning.

She came to Dallas Center in the fall of 1930. On Sept. 21, 1933, she was united in marriage to Nathan Royer, and they have resided on a farm near Dallas Center until her untimely passing.

To this union were born four children: Gerald LaVerne, aged 12, Lois Jane, aged 9; Mary Ellen, aged 21/2, and Eldon Dale, aged 4 months.

Grace was preceded in death by a sister, Ethel Mae, in 1916, and her mother in 1944. Besides her husband and children, she leaves to mourn her passing: her father, L. I. Moss, Lewisburg, Ohio; four brothers, Edson of Caddoa, Colo.; Paul of Granger, Ia.; Aaron of Kansas City, Mo.; Ellen Reed of Dallas Center, Ia.; Mary and Elma of Lewisburg, Ohio, and a host of relatives and friends.

The funeral was held in the Church of the Brethren, conducted Elder W. S. Reed and assisted by Mother, thou wast mild and lovely, Gentle as the summer breeze. Pleasant as the air of evening, When it floats among the trees.

Peaceful be thy silent slumber, Peaceful in the grave so low. Thou no more wilt join our number, Thou no more our songs know.

Dearest Mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us, He can all our sorrows heal. Yet again we hope to meet thee, When the day of life is fled. Then in heaven with joy to greet thee.

Where no farewell tear is shed. Ethel Beck, Cor.

"ONE THING I DO

Morn, noon and night, Through days o'er-cast and bright, My purpose still is one; I have one end in view, Only one thing I do, Until my object's won.

Behind my back I fling, Like an unvalued thing, My former self and ways, And reaching forward far, I seek the things that are Beyond time's lagging days.

The day declineth fast, At noon its hours are past. Its lustre waneth now; That other heavenly day, With its enduring ray, Shall soon light up my brow.

Oh! may I follow still, Faith's pilgrimage fulfill,

The longed-for good I see, Jesus waits there for me, Haste! haste! my weary feet. Sel., by L. B. Flohr.

NEED OF THE NEW BIRTH

The wheels of an mobile are not importantthey are necessary. things are important; some are necessary. In the Christian life the new birth is absolutely necessary. as we notice from what Jesus said to Nicodemus when he came to Him: "Ye must be born again." We want to notice just why it is necessary for one to be born again.

Speaking of the natural man in Psa. 51:5, the Psalmist said, "Behold I was shapen in iniquity and in sin did my mother conceive me." In Jer. 17:9, "The heart is deceitful above all things wicked." and desperately gathering together In groups of Scripture I don't know when it was so hard to stop as it was on this subject of man in his carnal condition; man before he is born again; just what you and I were, friend, before God in His love and mercy had compassion on us. It is hard for With steps both sure and fleet; us really to grasp how vile

the heart of men, proceed to fully understand and beevil thoughts, adulteries, lieve is that this picture of fornications, murders, man in his natural, sinful thefts, covetousness, wicked-condition pictures our good, ness, deceit, lasciviousness, moral friends who are out of an evil eye, blasphemy, Christ. We think of people pride, foolishness, all these with high moral standards evil things come from with-in and defile the man." outward actions are con-Mark 7:21. There again we cerned we can scarcely tell have a picture of what man them from any Christian, is inside. These are the yet they cannot do a thing things that are in his heart that is pleasing to God. For before he is made a new one not born again there is creature in Christ Jesus.

ceiveth not the things of the sinner." No matter if it is Spirit of God: for they are your father or mother, your foolishness unto him: son or daughter, or your neither can he know them sweetheart, wife or husband, for they are spiritually dis-cerned." (I Cor. 2:14). they cannot please God. The Friends, I wish we could first thing you can do to grasp the vast difference between the natural man and which He has given for you;

is enmity against God: for word, one deed, one action it is not subject to the law of that can be pleasing to God. God, neither indeed can be. "And you hath he quicken-

and sinful we were, living in noted Bible teachers in this debauchery and shame. country at one time said, one "For from within, out of of the hardest things for us eature in Christ Jesus. only one prayer, and that is, "But the natural man re-"God, be merciful to me, a one who is born again. | but so long as you reject "Because the carnal mind Jesus Christ, there is not one

So then they that are in the ed who were dead in tresflesh cannot please God." passes and sin." "And ye be-In Phil. 2:5 we find the ing dead in your sins." We man who has not the mind are dead; everyone of us of Christ Jesus is at outs are dead; we are dead with with God. It is hard for us Christ or we are dead with to grasp. One of the most the devil. Those who are

ly dead, and if we are born 13th verse says, "Which again we are dead with were born not of blood, nor Christ. "Aliens from the of the will of the flesh, nor commonwealth of Israel, of the will of man, but of strangers from the covenant God." It is a miracle, pure of promise," is our condition and simple. Man in himself

because without it we can-qusetion is not. What must I not serve God; we cannot do? but, What must Jesus enter heaven; we are etern-do? ally lost. It is necessary, God's Word is frequently not merely important; and spoken of as water. Jesus Jesus said, "Ye must be born told the woman at the well again." We turn to the first if she would drink of the chapter of John in this con- water He would give unto nection: "To as many as re- her she would never thirst. ceived him, to them gave he I Pet. 1:23, "Being born power to become the sons of again, not of corruptible God, even to them that be-lieve on his name. Which by the word of God, which were born not of the will of liveth and abideth forever." the flesh, nor of the will of God's Word is the seed; man, but of God." The new Jesus' blood cleanses from birth is that provision of sin; the Holy Spirit, through God through His Holy Spirit whom God works sows that by which we are made new seed. Preaching creatures in Christ Jesus Word absolutely can bring and sons of God. Again about the new birth if men Jesus said to Nicomdemus, and women are willing to ac-"Except a man be born of cept Christ as the Son of water and the Spirit, he can-God and the Holy Spirit by not enter into the kingdom direction of God will make of God." That which is us new creatures in Christ born naturally is flesh, and Jesus. "If any man be in flesh will perish; but that Christ Jesus he is a new but live in the life to come. | the new birth is referred to

not born again are spiritual- The first chapter and the before being born again. | can do nothing to make him-The new birth is necessary self a new creature. The

which is born of the Spirit creature," Paul tells us. will live not only in this life Several times in God's Word

new birth. Col. 3:10, "And not serve sin." have put on the new man, we are either the Holy Spirit.

submit. Not what must I also yourselves to be dead indo? "For in Christ Jesus deed unto sin; but alive unto neither circumcision avail- God through Jesus Christ eth anything, nor uncircumcision, but a new creature." (Gal. 6:15.) We have just true, "Sin shall not have about as much to do as the dominion over you, for ye babe when it is born of its mother; it is a miraculous!

work of God.

As sons of God we are the greatest creation possible.

new birth we must under-say there are certain habits

as a definite creation of God. the new creature in Christ Eph. 2:10, "For we are his Jesus to be. You must study wormanship, created in God's Word. Rom. 6:5, 6, Christ Jesus unto good "For if we have been plantworks, which God hath be-ed together in the likeness fore ordained that we should of his death, we shall be also walk in them." Again in in the likeness of his resur-Eph. 4:24, "And that ye put rection. Knowing this, that on the new man, which after our old man is crucified with God is created in righteous-him, that the body of sin ness and true holiness." The might be destroyed, that new man is a result of the henceforth we should Remember. which is renewed in knowl-Christ or dead to Christ. edge after the image of him "If we be dead with Christ that created him." A defin- we believe that we shall also ite creation of God through live with him, knowing that Christ being raised from the The new birth takes us in dead dieth no more; death our ungodly condition, be-hath no more dominion over cause He must take us in him. For in that he died, he that way, our righteousness he died unto sin once; but in being as filthy rgs, and all that he liveth, he liveth unto we have to do is to willingly God. Likewise reckon ye our Lord." God's says, and God's Word is are not under the law, but under grace." Death has no power over Christ because Christ was victorious over death. Those of us who are In order to understand the bron again have no right to derstand what God pictures we can't get rid of. If I am

His Holy Spirit, my sins But ye have not so learned have been washed away by Christ; if so be that ye have

been born again (II Cor. concerning the former con-5:1) "Therefore if any man versation the old man which be in Christ he is a new is corrupt according to the God's Word.

away. Eph. 4:17-28: "This good, that he may have the blindness of their heart: which are above." who being past feeling have The thing that concerns

made over by God through uncleanness with greediness. the blood of the Lamb, sin heard him, and have been shall not rule over me. taught by him, as the truth The nature of one who has is in Jesus; That ye put off creature: old things are deceitful lusts, and be repassed away; behold all newed in the spirit of your things are become new." mind; and that ye put on the One of the evidences I can new man which after God is produce to prove that I am created in righteousness and a new creature in Christ true holiness. Wherefore Jesus is that old things are putting away lying, speak passed away—the end of one every man truth with his born again—all things have neighbor; for we are membecome new. Friends, we bers one of another. Be ye have a high standard here; angry and sin not, let not not too high, because it is the sun go down upon your wrath; neither give place to One born again is not the devil. Let him that stole under the dominion of sin; steal no more: but rather let those things that once lured him labor, working with his and drew him are passed hands the thing which is I say, therefore and testify give to him that needeth." in the Lord, that ye hence- He mentions a number of forth walk not as other things which one who is Gentiles walk, in the vanity born again will not do; they of their mind, having the unmay draw us to some extent derstanding darkened, being but not to the extent that alienated from the life of they will have dominion over God through the ignorance us. "If ye then be risen with that is in them, because of Christ seek those things

given themselves over into me is when I look about and lasciviousness, to work all see those who profess Christ

never find one who does; their Christian life indifferent, selfish life there. through years and years? It It is one thing to fall into is a burden to me.

that men claim to be born Sisters, how can you as am afraid we are losing out exposing their knees knowledge of the Lord Jesus thousands of things. Christ," when we should be I would to God, as Jerethan with godly, spiritually-of my people." Some one

by the thousands, but do not minded men and women? I measure up to the standard. think sometimes we are try-Yes, you will say, you will ing to help them along in but, friends, this standard is there is no Christian life not too high for us for it is there. If you take a broom the standard of God's Word. handle and put it in the How can one who is born ground, of course it will again continually live a cold, never grow; there is no life

sin, but how can one who is We look through the born again, continue in sin epistles and see there some year in and year out? For very unbecoming things for instance, how can one who Christians; they had just is a child of God partake day come out of heathendom and after day of that filthy needed teaching, but in this weed, tobacco, with my body land of ours today—a land a temple of the Holy Ghost? of Bibles, Christian homes, That is only one of many, better knowledge—how is it for the brethren to think of. again and yet do not pro-child of God, with the Holy duce the evidence of the Ghost dwelling in your body. fruit of the Spirit in their attire your body immodestlives? Fellow ministers and ly. No civilzed man will other Christian workers. I deny the fact that women when we are preaching down to the breast are at-"Grow in grace and in the tired immodestly. There are

preaching, "You must be miah prayed for in the first again." Why is it verse of the ninth chapter, people are finding enjoy- "Oh that my head were ment not in heavenly things, waters, and mine eyes a but elsewhere; why is it fountain of tears, that I more agreeable for them to might weep day and night associate with the world for the slain of the daughter

has said, "The greatest need Herald. of the church is more broken-hearted ministers." Some months ago we became so burdened because of conditions. Friends who know How well the writer reme, know I am not emotion-calls meeting God one night al; some say I am hard; at the fireside of the old someone afterwards said it family home! A long childwas because I was discour-hood illness seemed to be aged; I was not discouraged; ending with little hope of we can look into these things recovery. The earnest prayand see that God lives and ers of father and mother, reigns, but we can see pro-their attitude of surrender fessed Christians lulled to and trust to the will of God, devil.

ize that the new birth is will take the place of a conthe image and likeness of sufficiency of God. Chil-A. J. Metzler in Gospel words of advice they kissed

HOW TO MEET GOD AT **OUR HOME ALTARS**

sleep—almost I said, by the will never be forgotten. No method or plan, as valuable May God help us to real- and necessary as they are, absolutely necessary. We stant, vital, and very evident know man was created in faith in the goodness and God. I don't know how high dren soon catch this reverthat was, but it was high; ent spirit. A father passes and when the human race a little son while he is playfell it was an awful fall, and ing church, and hearing the we were dead spiritually, child's earnest, small voice in and because of the fall, only prayer, he lifts his hat and by being made new creatures walks quietly and reverentin Christ Jesus are we made ly by. The child sees, for sons of God, and then we children sometimes peep in will produce the evidence, prayer, but he never forgets.

the fruits of the Spirit. May John G. Paton, the mis-God help us to realize that sionary, said that one of the the new birth is something greatest experiences in his as definite, as positive, and life was the time when he as real as the natural birth, said goodby to his father on and that we are created new his first trip to college. creatures in Christ Jesus.— After some wholesome each other ,the father turn- worship by reading scrip-

hours of joy and sorrow. high plane. Integrity, How well many readers will sense of social justice, recall the old family prayer sympathetic interest in circle at Christmas, Thanks-human suffering and all giving and Easter, when an good causes, and a wholeolder brother left home for hearted trust in God are the college or father went on an bricks or cement that build important journey. And highways that lead to God. there were the times of sick- Merlin C. Shull in Gospel ness or death.

Even before a child can talk plainly, simple good- Many of us like the young should be taught. John willing to soar out until we Wanamaker, the famous get stirred from the nest. industrialist, said that the most formative experience in his life was the time his always, somehow always, exmother first folded his baby ceeding the speed limit hands together and taught getting parked in the wrong him to pray. Parents have place. their greatest responsibility in these early years. As Liberty is one thing, you children grow older they cannot have unless you give should take part in family it to others.

ed to go home and the boy tures, naming things they rounded a sharp hill. After are thankful for or items of a few minutes the boy went petition. A family that loves back to the corner to see music can make it help them what his father was doing, meet God. Thousands of He saw his father walking families use one or more of slowly, with hat in hand and the many helps now providhead lowered. He knew he ed for family worship. A was praying for his son. time, a place and a method He said years later that that are necessary. Make your sight had kept him true in own plan, but have one! Remany trials and adventures. member that worship is Wise parents know how to formal and of little value unmake God real in great less the family lives on a Messenger.

and table prayers eagles (Deut 32:11), are not

In love a man's heart

ADULT SUNDAY SCHOOL LESSONS

Oct. 3-Judg. 14:1-20. Oct. 10—Judg. 15:1-20. Oct. 17—Judg. 16:1-31. Oct. 24-Judg. 17:1-13. Oct. 31—Judg. 18:1-31. Nov. 7—Judg. 19:1-30. Nov. 14—Judg. 20:1-48. Nov. 21-Judg. 21:1-25. -Ruth 1:1-22. Nov. 28-Dec. -Ruth 2:1-23. -Ruth 3:1-18. Dec. 12--Christmas, Luke 2:1-52. Dec. 19-Dec. 26-Ruth 4:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 3—Love Proved by Service. Jno. 21:15-22. Oct. 10—The Ascension of Christ. Acts 1:4-11.

Oct. 17—Day of Pentecost. Acts 2:1-12.

Oct. 24—Three Thousand Converted. Acts 2:37-47.

Oct. 31—Peter and John Imprisoned. Acts 4:13-22.

Nov. 7—The Fearless Apostles. Acts 4:13-22.

Nov. 14—Judgment on Ananias and Sapphira. Acts 5:1-11.

Nov. 21—Before Him With Thanksgiving. Psa. 95. Nov. 28—Angelic Deliverance. Acts

5:17-32.

Dec. 5 Philip and the Ethiopian

Dec. 5—Philip and the Ethiopian.
Acts 8:26-39.

Dec. 12—Saul and the Light From Heaven. Acts 9:1-19.

Dec. 19—Christ is Born. Luke 2: 8-20.

Dec. 26—Peter Visits and Heals. Acts 9:32-43.

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BIBLE

ARCANUM, OHIO Brumbaugh Arthur r2 jan49

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LOVEFEAST SERVICE

"He took bread and gave thanks and brake it. gave unto them saying, This land is my body which is given for you: this do in remem-19-20

Around this season of the The churches of its all important ordinance other. the Communion service. I I would like to emphasize portance of this service.

of man, and drink his blood, ye have no life in you." John 6:53. Can this be the reason and that the churches are at such spiritual ebb?

Unless we properly brance of me. Likewise also serve this service we very the cup after supper, saying, definitely have "no life in this cup is the new testa-us." On the other hand, if ment in my blood which is we do not properly observe shed for you." Luke 22: it, we can "eat and drink ourselves." damnation to the land year the majority of us have have so recognized the imthe opportunity to partake portance of this ordinance of this very scared service, that nearly all religious obthe Lovefeast service, with serve it in some way or an-

hope that we realize, at least the importance of observing to a great extent, the im-this ordinance and greater still, the importance of ob-This service, properly ob-serving it in an acceptable served, is very vital to our way and manner. I know of Spiritual life. "Then Jesus no other way to direct you, unto them, verily dear reader, than to warn verily, I say unto you, except you to be very careful to ye eat the flesh of the Son carry out this service, from

to carry it out in its entirety fore them. Especially the just as God's word tells you. importance of proper cleans-

that we should ask forgive-tinually. During the first ness for our short-comings part of the Communion servand be in proper relation ice, Peter thought it too with our Heavenly Father, humble for his Lord to stoop it is for this service. Second, down and wash his feet. we must discern, mentally From a natural point of picture and spiritually see, view, Peter was right but the body of our Lord and spiritual things are spirit-Saviour Jesus Christ. I Cor. ually discerned. Christ told 11:29. I feel that the reason Peter, "If I wash thee not, for this is that we might thou hast no part with me." realize what He has done for John 13:8. He also told us in sacrificing His body Peter, "Ye call me Master and blood that we might and Lord: and ye say well; have our sins forgiven. | for so I am. If I then, your

we bless, is it not the com- washed your feet; ye munion of the blood of ought to wash one another's Christ? The bread which feet." John 13:13-14. we brake is it not the com- we satisfied to watch somemunion of the body of one carry out these com-Christ?" I Cor. 10:16. The mands and imagine that we portion of bread that you have done them or are we eat, after it has been blessed, satisfied to imagine in any represents your part of way that we are doing these Christ's body. Likewise, the commands? Are we satisportion of the "fruit of the fied with any kind of imagvine" that you drink, after ining that we are eating the it has been blessed, repre-food for the body? Or will sents your part of Christ's we not stop of actually inblood. With this spiritual dividually partaking of food, food our spiritual life can perhaps many times grow and be a blessing to us often?

in the Bible than the proper ments that Christ taught

the depth of your heart, and preparation for the task be-First, if there is any time ing is emphasized continu-"The cup of blessing which Lord and Master.

and to our Heavenly Father. Let us be very careful that Nothing is stressed more we observe all the commandand that we observe them to John 12:46, "I am come a "Whoso eateth my flesh, and whosoever believeth on drinketh my blood, hath should not abide in darkness. eternal life; and I will raise Phil. 4:4, "Rejoice in the him up at the last day. For Lord always: and again I my flesh is meat indeed, and say, rejoice. Let you modmy blood is drink indeed. eration be known to all men. He that eateth my flesh, and ... In everything by prayer, drinketh my blood, dwelleth and supplication, in me, and I in him." John thanksgiving let your re-6:54-56.

THE LORD OF LORDS AND KING OF KINGS

Wm. E. Kinsley

For the Lord God omnipotent reigneth." Rev. 19:6. Thus speaketh Christ Lord to us:

Ye call me Lord and obey me not. Ye cal me light, and see me not. Ye call me the way, and seek me not.

Ye call me the life and desire me not.

Ye call me wise, and accept me not, Ye call me fair and love me not. Ye call me rich and seek me not. Ye call me gracious and trust me not.

Ye call me noble, and serve me not, Ye call me mighty, and fear me not. Ye call me just, and honor me not. Ye call me eternal, and ask me not, Ye call me Lord, and praise me not, Ye call me Master and follow me not.

If I condemn thee, blame me not. Why call ye me Lord, Lord,

And do not the things which I say? sight, I will make all

of our ability. light into the world, quests be made known unto God, and the peace of God, which passeth all standing, shall keep your hearts and minds through Christ Jesus."

The Lord told Moses to hew two tables of stone, and be ready in the morning, and come up in the morning unto mount Sinai. Moses rose up early in the morning, and went up unto mount Sinai. as the Lord had commanded him, and took in his hands the two tables of stone. The Lord descended in a cloud. and stood with him there, and proclaimed the name of the Lord, and the Lord passed by before him and proclaimed, the Lord, the Lord God. merciful. gracious, longsuffering, abundant in goodness, and truth; Oh observe thou that which I command thee this day. thou hast found grace in my

BIBLE

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said, thou cannot see see me and live.

Psa. 103:8-11, 13,

MONITOR is high above the earth, so great is his mercy toward them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him."

Psa. 100:5, "For the Lord is good; his mercy is everlasting and his truth endurat West Milton, Ohio, under the eth to all generations." Psa. Act of March 3, 1879. 107:8, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Zech. 9:17, "For how great is his goodness, how great is his beauty?" For behold the goodness. and severity of God. Toward us goodness only if we continue in His goodness.

Matt. 7:19-23, "Every tree goodness to pass before thee. that bringeth not forth good I will be gracious to whom I fruit is hewn down, and cast will be gracious, and will into the fire, wherefore by shew mercy on whom I will their fruits ye shall know shew mercy. And the Lord them. Not every one that my saith unto me, Lord, Lord, face: For there shall no man shall enter into the kingdow of heaven; but he that doeth "The the will of my Father which Lord is merciful and gracis in heaven. Many will say ious, slow to anger, and to me in that day, Lord, plenteous in mercy. He will Lord, have we not prophesinot always chide: neither ed in thy name? and in thy will he keep his anger for-name cast out devils? and in ever. He hath not dealt with thy name done many wonus after our sins; nor re-derful works? and then will warded us according to our I profess unto them, I never iniquities. For as the heaven knew you: depart from me,

ye that work iniquity."

cast your name out as evil, pasture." for the Son of Man's sake. Psa. 95:6, "O come, let us Rejoice ye in that day, and worship and bow down: let leap for joy, for behold your us kneel before the Lord our reward is great in heaven: maker." Psa. 96:9, "O wor-

kind unto the unthankful Ecc. 9:10, 13, 16, 18, shaken together, and run-dom is better than weapons ning over, shall men give of war." into your bosom. For with Ecc. 12:14, "For God shall

us sing unto the Lord: let us 19:7-9, "Let us be glad and make a joyful noise to the rejoice, and give honor to rock of our salvation. Let him: for the marriage of the us come before his presence Lamb is come, and his wife with thanksgiving, and make hath made herself ready. a joyful noise unto him with And to her was granted that psalms." Psa. 100:2-3, "Serve she should be arrayed in fine

that work iniquity." come before his presence Luke 6:22-23, "Blessed are with singing. Know ye that ye, when men shall hate you, the Lord he is God: it is he and when they shall separate that hath made us, and not you from their company, we ourselves; we are his and shall reproach you, and people, and the sheep of his

For in like manner did they unto the prophets." ship the Lord in the beauty of holiness: fear before him, Luke 6:35-38, "For he is all the earth."

and to the evil. Be ye there-fore merciful, as your eth to do, do it with thy Father also is merciful might; for there is no work, Judge not, and ye shall not nor device, nor knowledge, be judged; condemn not, and nor wisdom, in the grave, ye shall not be condemned: whither thou goest. This forgive, and ye shall be for-wisdom have I seen also ungiven: Give, and it shall be der the sun, and it seemed given unto you; good great unto me. Wisdom is measure, pressed down, and better than strength. Wis-

the same measure that ye bring every work into judgmete withal it shall be ment, with every secret thing, whether it be good, or Psa. 95:1-2, "O come, let whether it be evil." Rev. the Lord with gladness: linen, clean and white: for

eousness of saints. And he man, for the moral man said unto me, write, Blessed counts it a joy to come up to are they which are called the right. The heart cannot unto the marriage supper of be pure when it is a sacrifice the Lamb. And he saith to come up to the absolute unto me, these are the true right. A man cannot be a

sayings of God."

can sing the songs of Moses It is right for a man to the servant of God and the pay his honest debts. When-Lamb. When shall we reach ever a man feels that it is a that happy place, where we sacrifice for him to pay his will rest in that fair and honest debts he is a rascal happy land and be forever blest? Where all but love is est only because the law of done away.

Hartville, Ohio.

THE LORD OUR RIGHTEOUSNESS

True Consecration, And There is No. Sacrifice in Doing the Absolute Right, No Sacrifice in Keeping The Positive Commands.

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CHAPTER XVII

knoweth to do good, and doeth it not, to him it is sin." James 4:17.

that they are making great be so situated that he cannot sacrifices when they do pay his obligations. right; but if it is a sacrifice There is no sacrifice in for the Christian to do right dealing honestly with a

the fine linen is the right-he drops below the moral true man and not delight in Oh, what joy: when we doing the absolute right.

at heart. Such a man is honpopular sentiment him honest. The man who is honest only because of circumstances, or for policy, is not honest. The devil wants no better servant than the man whom the law or popular sentiment makes honest.

It may be hard for a man to pay his honset debts, but however hard, it is a happy privilege to an honest man. In this fast age men may be thrown into such circum-"To him therefore that stances that they cannot pay their honest debts. There is a sacrifice, then, of happiness and often of reputation. Many Christians think It grieves an honest man to

him such a good opportunity the home. to cheat him is not a Chrisfession.

Christians speak of any act may make others better, of kindness shown to par-that he may make ents as a great sacrifice. happier, he is practicing No man can be a true man real Christian sacrifice. and not honor and respect we love Christ, if we love his parents. A man cannot fallen humanity, we be a Christian who does not joyfully go beyond absolute treat his parents with the duty in order to help the love and respect due them. great work forward. Christian sacrifice.

kindly, to fulfill the obliga-all for the good of others. tions made at the marriage Many look upon obedience altar, is not sacrifice, it is to the positive commands of duty. There can be no true God as Christian sacrifice. manhood where one does not The keeping of God's comlive up to duty here. There mands is Christian duty, is can be no Christianity where Christian obligation, and not duty is a sacrifice to hus-Christian sacrifice. Whenband or to wife. Very many ever a Christian recognizes

fellow-man. You may have homes are made unhappy bemany chances to take ad-cause the comon duties of vantage of your neighbor in life are performed as if they a trade, but if you are hon-were great sacrifices. There est it is not a sacrifice to should be no place where deal fairly. The man who is duty is a greater pleasure honest only when he is close-than in the home. Where ly watched is not a true man, respect, kindness and help much less a Christian. The are shown to each other by man who feels that he has husband and wife as if unmade a sacrifice in not der sacrifice, they fail to cheating the man who gave contribute peace and love in

True Christian sacrifice is tian, however loud his pro- not found in doing the absolute right, but in doing To treat parents with more than duty demands. proper respect is not a sacri- When a person is willing to fice yet some professing go beyond his duty that he This is Christian duty, not spirit of Christ prompts to true and noble Christian To treat a wife or husband sacrifice, the giving up of

recognizes it as a duty, as an giveth life." II Cor. 3:6. obligation, as much so as the As long as obedience to be led beyond the realms of 2:29. literal obedience into the A man cannot walk in the realm of the spiritual, where realm of the spiritual and full submission of our wills ignore the literal, for the to Christ's will lead to com-literal was dictated by the plete consecration to God, to Spirit. "It is the spirit that noble Christian sacrifice. "I quickeneth; the flesh profitbrethren, by the mercies of that I have spoken unto you God, to present your bodies are spirit, and are life." John a living sacrifice, holy, ac-6:63. When literal obedience ceptable to God, which is becomes a glad, free service your reasonable service," or there follows loving, conse"which is your spiritual worcrated sacrifice for the good ship." Rom. 12:1.

to keep God's positive com- bor's good," is the atmosmands we fail to enter the phere in which the true realm of "spiritual worship," Christian lives. I Cor. 10: we stay out upon the literal, 24. The obedient servant where duty is a burden in- does not contend for every stead of a joy. No Christian lawful privilege, but he willcan live and remain in the ingly sacrifices the lawful,

a command from the Lord he letter killeth, but the spirit

moral man recognizes right positive comands is a sacrias a duty wherever found. fice, our circumcision is of No man can be a true moral the letter and not "of the man and not feel in duty heart, in the spirit." When bound to the right whenever our obedience to God's will and wherever seen; nor can is a glad, free service we any man be a true Christian give our bodies a living sacand not feel in duty bound rifice, which is our "spiritto every command given by ual worship," and we have his Master, Jesus, so soon as circumcision "of the heart, he sees the command. If in the spirit, and not in the love prompts us to obey the letter; whose praise is not words of Jesus we shall of men, but of God." Rom.

you therefore, eth nothing: The words of others. "Let no man seek Whenever it is a sacrifice his own, but each his neighrealm of the literal, "for the even though it is desirable.

for the expedient, for the thing that edifies and helps another. I Cor. 10:23. Such a man is "Not fashioned according to This world," but he is transformed by the renewing of his mind, thereby proving the good and acceptable and perfect will of God. Rom. 12:2.

NEWS ITEMS

MANUSCRIPT

The manuscript for the Monitor has been coming in very slow. I know that many neglecting this talent which they have, and this great opportunity to bring others the Bible truths and to witness for Christ their Savior. Can it be that the cares of this life are crowding out our work for the Master? "Awake thou that sleepest and Christ shall give thee light." -Editor.

KANSAS CITY, MO.

Members here at Kansas City are looking forward to the District meeting which is to be held here. 19th Hardesty, Kansas City, Mo., this fall. Several of us here have not had the privilege of attending one of these meetings so we know we will enjoy it very much.

membership here at this place, we plan to have our Lovefeast on Oct. wish to extend an invitation to all 17th. Sunday school at 9: 30. a. m., who can come and enjoy this meet- preaching to follow.

ing with us. Places will be provided for all who can come. So please do not hold back because of that. But come, that we can all enjoy the fellowship together. We would like to ask those who can to bring along a little extra bedding.

We are also looking forward to our meeting which will start, if the Lord wills, the 19th of September, ending with our lovefeast on Oct. 2nd, with District meeting following. I am sorry I cannot tell you who our speaker will be at this time. So, if you are planning on coming, come early enough you can enjoy the lovefeast and as much of the other meeting as you can. Pray for us and our meetings, we have so many here who need Christ and the church, who can only be reached through prayer and faith. He has given us that promise that whatsoever we ask in his name in faith believing we shall receive. Matt. 21:22; Mark 11:24; John 15:7, John 16:23-24.

Sister Lola McMillin, Cor.

COMMUNION DATES

Walnut Grove, Md	Oct. 2
Kansas City, Mo	
Plevna, Ind.	Oct. 2
Mechanicsburg, Pa	Oct. 9
Berean, Va.	Oct. 16
N. Lancaser, Pa	Oct. 17
Englewood, Ohio	Oct. 23
Bethel, Pa.	Oct. 31

LITITZ, PA.

We. the Northern Lancaster Though we are only a few in county Dunkard Brethren church, all who can to attend our love- Bible class, Bro. Earl Blocher, asfeast.

Susanna B. Johns, Cor.

CERES, CALIF.

The Pleasant Home congregation met for their regular quarterly after which the church treasurer's council meeting at 8 p. m. on Fri- report was read and accepted. The day evening, Sept. 3rd, with our minutes of the meeting were read Elder, M. S. Peters in charge. and approved. Hymn No. 266 was

ing hymn No. 641, after which Bro. led in prayer by Bro. Wm. Bashore. Haves Reed read Rom, 12, by request of our elder, and after a few comments on it, led us in prayer.

After prayer hymn No. 201 was sung and our elder called for the reading of the minutes of our last 15th, we were very glad to have four meeting, and the meeting was open-visiting ministers present, namely, ed for business.

set for Oct. 9th, following the close uel Koones. The brethren divided of the District meeting of the the time, two preached in the forefourth district which is to convene noon and the other two in the with us in this congregation, com- afternoon. The messages were all mencing on Wednesday, Oct. 6th. good spiritual food for the soul.

The certificate of membership for Bro. Roesch started the series of Bro. Hayes Reed was read and ac-meetings in the evening and concepted. A motion was passed that tinued two weeks. The attendance the retiring officers of our last Dis- and interest was good and we can trict meeting appoint a committee truthfully say Bro. Roesch preached to prepare for the General Confer- the word with power not fearing ence needs, as it meets here in 1949. man. I am sure one and all have

church and Sunday school officers face the trials of life. There has for the next year as follows: Elder, been much good seed sown which Bro. M. S. Peters; clerk, Bro. Harvey will bring forth fruit in its season. Ruff; treasurer, Bro. Elmer Ruff; May the Lord richly trustee, Bro. Paul Blocher; church brother as he goes to other fields chorister, Sister Earl Blocher, as- of labor that much good may be sistant, Sister Hayes Reed; Monitor done. correspondent, Dorothy Sister Superintendent, Bro. Paul Byfield; ginning at 10 a .m. We extend a secretary, Sister Mary Reed; assist- hearty invitation to one and all

We extend a hearty invitation to ant, Bro. Claud Schultz; teachers: sistant, Bro. Luther Carroll; Young People, Bro. Hayes Reed, assistant, Bro. Caylor; primary, Sister Sylvia Ruff, assistant, Sister Mary Reed; beginners, Sister Zetta Schultz; assistant, Sister Mary Reed.

The regular offering was taken The meeting was opened by sing- sung in closing after which we were

Bertha Little, Cor.

ENGLEWOOD, OHIO

We held our harvest meeting Aug. Brethren Melvin Roesch, The date of our fall lovefeast was Myers, Abraham Miller and Eman-

We then proceeded to elect our been built up and made stronger to bless

> The Lord willing, we will hold our Sunday school officers: Lovefeast service on Oct. 23rd, be

who can come and worship with us faith. If we have never come to at this time.

> Ivene Diehl, Cor., New Lebanon, Ohio.

DALLAS CENTER, IOWA

On August 22, our revival meetpreached the word with power, for comply with His Word. two weeks.

We are giving some thoughts gleaned from the messages. Now formed to the world. is the stage of preparation for should remove unnecessary buttons Jesus' coming. We all want to be and cuffs that the world puts on ready when the time comes. We their suits. Sisters should leave may carry out all the ordinances off the unnecessary things from and yet the heart may not be right clothing and make dresses and we be condemned.

At the wedding feast a guest inches from the floor or longer. lacked one thing. He neglected to put on the wedding garment and given but it makes this too lengthy was cast out. Neglecting oppor- to mention them. tunity may keep us from heaven.

through obedience. We know if we thoughts given were as follows: have Jesus in our hearts and that Signs of the times, Christ's first and we are a child of God.

in Jesus. When the dark hour to God continually, that is the comes, let us trust Him before the fruit of our lips. Then the devil burden gets too heavy to bear.

The saving and keeping power of The examination service called us God was manifest to Israel from to humbleness and not to be like Egypt to Canaan. When they saw the Publican, who boasted how good the Egyptians pursuing, they fear- he was. The works of the flesh as ed and wished to be back. Then listed makes a bad picture, but the they saw the saving and keeping Christian presents a better one in power of God. After we leave the possessing the fruit of the Spirit. darkness of sin (Egypt) do we long In the evening we met to partake to go back? We can fall on our of knees anywhere and ask God for Dickey officiated. help and deliverance.

the realization we are lost and need a Saviour, are we converted? Repent with a Godly sorrow to the turning from sin. God is merciful in His willingness to forgive. It is not complete without baptism. It was not until Jesus was baptized that God called Him his Son. Do ings began. The attendance was we become children of God with good. Bro. Dickey earnestly less? He will not own us until we Then we will receive the Holy Spirit.

Christians should not be con-Brethren designated length, at least

Many other good thoughts were

Messages on Saturday and Sun-Three secrets of salvation are: day were brought to us by Brethren safety in the blood, assurance in W. S. Reed, Ray Reed, Joseph Flora His Word, and everlasting joy and Howard Dickey. Some second advent. Devotion to Christ What precious friendship we have by offering the sacrifice of praise has no place to get in.

> the sacred emblems.

Sunday we were favored with Three steps in salvation. First is other good sermons. Woman's

place in life and in the church. To this union were born six chil-There is happiness in knowing the dren: Bessie word of God and doing the com- Kans., Amos Reed, mandments. We should yield our- Idaho; Albert selves to God as those that are Alaska; alive from the dead and our mem- Burkett and Elsie bers as instruments of righteous- Newberg. ness. Some instruments of doctors are very delicate.

The closing message was taken from Isa. 53. Christ's suffering of afflictions for us as prophesied. He has done so much yet people do not give Him credit for their blessings. We were exhorted to courage and faithfulness in the Lord's service.

given. With all the warnings none openly took heed to We trust that Spirit's pleadings. the good seed sown will bring forth fruit in the future. As children of God we feel encouraged to press on greater determination live the Christ-life. May we each one be faithful to our calling.

Ethel Beck. Cor.

OBITUARIES

JOHN AMOS REED

John Amos Reed, son of Amos and Elizabeth Farguson Reed, was born June 25, 1863 in Peoria county, Ill., near Chillicothe and departed this life on the morning of August 12th, at his home at the age of 85 years, one month, and 18 days.

He was united in matrimony to Anna Elizabeth Wiler on May 18, 1890 in Mt. Carroll, Ill., and they lived together to enjoy this union 58 years.

Hughes, Grangeville. Reed. Hazel Hinshaw, Mabel Harlacher

During their married life they lived in a number of different states, including Oklahoma, kansas, Kansas, Nebraska, fornia, Washington, Idaho, and made Newberg, Oregon, their home for the past 29 years.

He was an early pioneer of the state of Kansas, having lived there for a period of 40 years. In the pioneer days the couple made a 31 day trip from Arkansas to Illinois and Kansas over the Ozark mountains by covered wagon.

He united with the Church of The Brethren at the age of 10 and was elected to the ministry at the age of 39 becoming an ordained elder in the year 1920.

He remained constant faith of the gospel as practiced by the Dunkard Brethren through his entire life, having been a living testimony down to his closing hour.

He is survived by his wife children, two sisters and brother living in Colorado, grandchildren and 6 great grandchildren.

Funeral services were conducted from Hodson's Mortuary Chapel Sunday, August 15th at 2:30, Elder E. L. Withers of the Newberg Dunkard Brethren church officiating, assisted by B. J. Fike of the Church of The Brethren of Portland. Interment was in Friends cemetery, Newberg.

> Sister Elsie Harlacher, Cor., Newberg, Ore,

THE CHRISTIAN A NEW himself outwardly some-CREATURE

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." II Cor. 5:17-18.

evident fact, plain to any one behaves himself like thinking mind, that every sinner, we are justified creature manifests the believing he is a sinner. nature of that kind of crea- may profess religion tures. A hog acts like a hog, meeting, say he is a Chrislooks like a hog, eats like a tian when asked, but his sinhog, walks like a hog, and is ful nature will manifest iteverything else is hog-like. self when he is off his guard On the other hand, a sheep and he will act according to acts like a sheep, looks like a his inner nature. sheep, eats like a sheep, How can one whose nature walks like a sheep, and is has been changed into the everything else is sheep-like. likeness of Jesus Christ love

a sinner acts like a sinner, and do what only a looks like a sinner, eats like wants to do? I tell you a sinner, walks like a sinner, plainly that if any and in everything else is sin-woman or child had rather ner-like. Should we not then act like a sinner than to act expect that a Christian like a Christian that person should act like a Chrsitian, knows not the first thing of look like a Christian, eat what it means to be a Chrislike a Christian, walk like a tian. Again, if any person Christian, and in every thing prefers the companionship else be Christian-like? To of sinners to the companionbe sure there are times when ship fo Christinas, he bea sinner, for the sake of longs to what he making a good impression, For the text says plainly may hypocritically behave that if any man is in Christ

what as he thinks a Christain ought to act, and thereby deceive some. But who can imagine a truly bornagain Christian acting like a sinner, looking like a sinner, eating like a sinner, walking like a sinner, and in other ways behaving himself Introduction—It is a self-like a sinner? When any-

And equally true is it that what only a sinner can love,

he is a new creature. This creature old things pass leads us to make the follow-away. The new nature has ing:

makes people new. In sup- They are obnoxious to the port of this proposition we one whose nature has been

remark.

Christians are new crea-craves the things the old tures. The entire human nature delighted in and family belongs to one of two craved for and yet professes spiritual categories: they to be a Christian, has deare either children of the ceived himself. If old things devil, or they are children of do not pass away the new God. By nature all are chil-nature has not been impartdren of wrath because of ed. The old life is dead, the Adam's sin, the conse-old resorts are no longer quences of which have pass-frequented, the old comed on all men. Only by con-panions are shunned, the fession of sins and accept-old clothes are changed, the ance of Christ can a person old habits forever gone. The of accountable age be trans- new man has no use for or lated from one of these king-affinity with these things doms to the other. It takes that the old life thought of a creative act of God to so dearly. make any one a new crea- III. If a man is a new ture. The text selected is creature all things become only one of many that the new. The new nature seeks Sunday school lesson for to-the new things that are conday teaches the same truth. sistent with it. Just as truly I John 3:1-6, 18-24, is in full as a sheep seeks in the pasaccord with this truth ture field the grasses that a Notice verse 6, "Whosoever sheep nature craves and are abideth in Him sinneth not: necessary for its growth whosoever sineth hath not and nourishment, just so seen Him, neither known truly will a newborn soul Him." What could more seek the things that the new plainly state the effect of nature demands and which

no use for the things the old Proposition — Salvation nature demanded and loved. changed from a sinner to a I. The text declares that Christian. He who

being made a new creature? will nurture it. The Bible, II. If a man is a new good books, prayer meet-

ings, fellowship of devout what regenration will do ac-Christians, conversa-cording to the Bible. The same old habits, and is be filled with remorse happier in the companion-conscience beyond anything shpi of sinners than of true he felt before, for the new Christians, he did not ex-nature within him is terribly perience the new birth. New hurt by a single sinful habits, new ways, new com-Such a person will avail panionships, new resorts, himself of the first oppornew clothes, new all things tunity to obtain forgiveness will be manifest in the new and restoration, and will life.

IV. If a man is a new devil. There were doubtless have no remorse, the evithings in that relationship dence is that he never was that he called good, but now born again. There is no new he sees that they were filthy nature there to be grieved rags. His attempts to live a with his sins. Alas, we fear moral life while still a child this is the case with many of the devil, he now sees who profess conversion, and were sheer hypocrisy, and why, so soon after a revival, largely put on to deceive so many return to their old himself and other people.

have not dealt with sancti-fessed some of their sins, fication. We have dealt with felt better, made

tion about holy things, songs regenerated will find within that inspire to holy living, himself, sooner or later, and all things consistent a principle that has a tentherewith are naturally dency to pull him back to the sought by the one who has old life. It is no uncommon had his nature changed by thing for a regenerated accepting Christ as his Christian to find himself in Saviour. If the professed trouble because of the effect convert still goes to the of inbred sin. But the proof same old places for the same that he is regenerated is old purposes, practices the that, should he sin, he will have no peace until he does.

On the other hand if a creature all things are of professing Christian can sin God. In the sinner's old life and feel all right about it, all was of the world and the lose no sleep, shed no tears, ways. They saw it was good Remarks-Thus far we to be a Christian, they conresolutions, tried to "live ing truly born again, and when the pressure of the revival was removed, they soon lapsed back into their old ways, because there was no new principles of righteousness implanted in hearts by the new birth.

When a truly regenrated soul hears that he sanctified there is every reason to believe that the new nature within him will respond gladly to the truth, reckon his old man crucified on the cross of Christ experientially enter into the more abundant life where he is truly dead to sin.

How delightful it is to be a Christian, so free from the pull of the old things that one can do everything he wants to do and has no disposition to do what he knows is sinful!—The Gospel Min-

ister.

SAINTS RECEIVING DIVINE NATURE THROUGH THE RISEN LORD

The sacredness of the Father's service, the sacred ful Guide, but we must adservice of the Lord Jesus here to Him and be Christ and the sacred service with His presence before we

a of the Holy Spirit, behooves Christian life" without be-the so-called saints to be desirous of the

Presence of the God of Peace

We should let our moderation be known to all men, for the Lord is at hand. careful should be nothing, just to carry our own will, but the Lord's will in everything by prayer and supplications with thanksgiving, letting all our requests be known unto God. Then if we have peace in the consciousness of the indwelling of the heavenly Father and our Lord Jesus Christ and are truly in harmony and fellowship with Him, we are with Him in the body of Christ and in fellowship with the true Therefore, we have with God and are partakers of Christ's Divine nature. It behooves us to have Holy Life.

Holy means pure, morally and spiritually; perfect; sinless: preeminently consecrated; pious. thoroughly reconciled to God the Father and our Lord Jesus Christ.

The Holy Spirit is a faith

in common conversation, or when they will not endure away with the incoming of their own lusts they shall the Holy Spirit. If we have heap unto themselves, teachput on the new man and are ers having itching ears." II truly cleansed by the prec-Tim. 4:1-8. In these efforts ious blood of our Lord Jesus we see the "blind leading the Christ, then we must use His blind, both will fall into the resources-prayer and sup-ditch." plications in the spirit for all saints. Then we will be-

True Witnesses for Christ Being born of God and filled with the Holy Spirit, we will receive power from on high, enabling us to become true witnesses Service then will be more effective. Effective sometimes shakes the very foundations of men and becomes effective witnessing for Christ, the Son of the Living God.

True Servants of the Risen Christ

The Spriit-filled believer is a faithful servant of life," died to sin and is fillstructing Timothy, he said: has possession of the inner who shall judge the quick Christ has made peace and the dead (saint and sin- with God through

can receive spiritual power. exhort with all longsuffer-All jesting, story-telling, or ing and doctrine; for the the using of smutty words time will come (and now is) listening to such, will vanish sound doctrine, but after

> If we are diligent judge ourselves and our service by Divine Writ, then our judgment will harmonize with the holy will of our Father, here and hereafter. In this we are justified and have already received in part the divine nature, all to the glory of God, in the Father, Son, and Holy Ghost. We are true witness of Christ.

Inner Life of the Spirit-Filled Saint

The Spirit-filled saint has "passed from death unto Christ. When Paul was in-ed with the Eternal. He "I charge thee before God, life, the gift of the risen and the Lord Jesus Christ, Lord, through the Spirit.

ner, preach the Word. Be cleansing blood shed upon instant in season; rebuke, the cross. By this act, He reprove, (but in love only) reconciled all things unto Himself, even the Father of only come and make us more us all whom we had offended. If we continue in this faith to the end we shall have part in the glorious second coming of our Lord.

The Spirit-filled Saint's Union With the Risen Lord

"If ye then be risen with Christ, seek those things above, where Christ sitteth on the right hand of God" the Father, and let us our affections "on things above, and not on the things on the earth," because have become dead to sin. Therefore, love not the world, the lusts of the flesh and the last of the eye, and the pride of life.

Union with the Risen Lord requires—"sacrifice, humility, gentleness, meekness and a spirit filled life." We must walk worthy of our high calling of God in Christ Jesus. By prayer, meditation and consecration discern His will concerning our lives. All this leads to the union of the Saint with the Risen Christ.

The Redemption of Our **Bodies**

Again, this is not a complete divine nature, for the

perfect at the Lord's coming for His bride. (I Thess. 4:13-17. Then the nature will be more plete and we will be perfect. But, "beloved, now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as Likewise the resurrection of the dead. They are sown in corruption, and raised in incorruption; sown in honor, and raised in honor: sown in weakness, and raised in power; sown a natural body, and raised a Spiritual body. I Cor. 15:42-44.

"Behold, I show you a mystery, we shall not sleep, but we shall changed." When the Lord will appear and the trumpet will sound, the dead Christ shall rise incorruptible. "For this corruption must put on incorruption and this mortal must put on immorality." I Cor. 15:51-53. This leads us to consider—

The Final Victory Over Death, Hell and the Grave

When this corruptible redemption of the body will shall have put on incorrup-

tion, and this mortal shall And Philip saith, "If thou "then shall be brought to heart, thou mayest."-Act. pass the saying that is writ-8:35-37. ten, Death is swallowed up in victory. O death, where and sprung in, and came is thy sting? O grave, where trembling, and fell down beis thy victory? The sting of fore Paul and Silas, and death is sin; and the brought them out, and said, strength of sin is the law. "Sirs, what must I do to be But thanks be to God, which saved?" And they said, "Begiveth us Lord through our Christ."

humility, gentleness, meek-night, and washed their nss, and lovely service be so stripes, and was baptized, he unified that we may all have peace with God and with one Acts 16:29-33. another until death swallowed up in victory through our Lord Jesus Christ.—D. L. Christophl, in Gospel Herald.

ESSENTIALS TO CHRISTIAN BAPTISM

Faith

Then Philip opened mouth, and began at the hearts, and said unto Peter same scripture, and preach- and the rest of the apostles, ed unto him Jesus. And as "Men and brethren, what they went on their way, they shall we do?" Then Peter came unto a certain water: said unto them, "Repent, and and the eunuch said, "See, be baptized every one of you here is water; what doth in the name of the Lord hinder me to be baptized?" Jesus Christ."—Acts 2:

have put on immortality, believest with all thine

Then he called for a light the victory lieve on the Lord Jesus Jesus Christ, and thou shalt be saved." . . . And he took May our honest efforts of them the same hour of the and all his, straightway.-

Repentance

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.—Matt. 3:7-8.

Now when they heard this his they were pricked in their 37-38.

Except ye repent, ye shall all likewise perish.—Luke 13:3, 5.

Obedience

Then they that gladly received his word were baptized; and the same there were added unto them about three thousand souls. And they continued daily in the apostles' doctrine and fellowship . . . And the Lord added to the church daily such as should be saved .--Acts 2:41-47.

Holy Ghost Baptism

For by one Spirit are we all baptized into one body. —I Cor. 12:13.

And they of the circumcision were astonished, as ate, reason, concentrate, and many as came with Peter, Holy Ghost as well as we?" blindly. And he commanded them to The Apostle Paul says in I the Lord.—Acts 10:45-48.

unto even baptism doth also Again in the 15th verse, Paul now save us (not the putting says, "Meditate upon these away of the filth of the things; give thyself wholly

flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.—I Pet. 3:21.

MEDITATION

Are we doing our best for our souls and the cause of Christ as we travel Life's highway? This should

be our main concern.

Do we ever stop, just for a moment from the clang and noise of this busy life to think? I trust we do. Do we pause enough? Spiritual meditation seems to forgotten art of the today. stopping Are we from time to time to consider, study, ponder, deliberthink of our salvation?

because that on the Gentiles I am sure that the sin also was poured out the gift drunk world would at least of the Holy Ghost. . . . Then see their condition to some answered Peter, "Can any degree if only they would man forbid water, that these pause in deep meditation inshould not be baptized, stead of continually followwhich have received the ing the forces of Satan,

be baptized in the name of Timothy 4:13, "Till I come, give attendance to reading, The like figure where-to exhortation, to doctrine."

eventide." was commissioned the Lord heaven. It pays to think. said unto him, "This book of Meditation will show us meditate day and night, that honor in life is to serve the thou mayest observe to do Lord we had better pause according to all that is writ- and meditate. Only deep ten therein: for then thou meditation will show us the shalt make thy way prosper-unmerited grace and favor ous, and then thou shalt of God toward man in have good success."

Yes, and it is the will of Yes, "Blessed is the man

words of His book.

In Psalms 2:1 there is a night." caution to all. "Why do the Meditation at its best heathen rage, and the people should be during the quite imagine a vain thing?" of the day or night. Our There is a danger in becom- mind should be at peace. If ing classed with those whose only more of us would remeditations are not holy. treat to the bank of a quiet The people think of vain stream we could see how things. Let us turn with effective meditation became. open minds and open hearts There alone, but not alone, and open ears, to the Truth among nature's beauty which comes from God. would God seem great. "Casting down imagina- While gazing at the mighty tions, and every thought to trees, nature in all its order the obedience of Christ." II and the busy bees, our mind Cor. 10:5.

to them; that thy profiting One can waste his time may appear unto all." meditating on the ages of In the Old Testament we the rocks, etc., but we can read where the people had never overstudy the Rock of their moments of medita- Ages. We can get dizzy trytion. In Genesis 24:63 we ing to figure out how the read, "And Isaac went out to heavens go; but we will find meditate in the field at peace and joy in concerning When Joshua ourselves with how to go to

the law shall not depart out the good in holiness. If we of thy mouth; but thou shalt don't think that the highest

Christ.

the Lord for us at this time whose delight is in the law to still meditate on the of the Lord; and in his law doth he meditate day and

would come more in tune

your mind occupied tem-

porarily.

Finally brethren, whatsoever things are true, whatso- a big fuss over me. I am alever things are honest, what- ways the most crowded of soever things are pure, whatsoever things are love-people love me, and so do the ly, whatsoever things are of good report; if there be any virtue, and if there be any praise. think on these things."

Yes, let us think and meditate. It will help us on in our Christian progress.— Dale C. Rumble, Sel., The

Vindicator.

THOUGHTS FROM THE BACK SEAT

E. R. Storms

I am the back seat. many places I am not popu- I am the first seat to as far away from me as pos- Some people say they like sible.

with the spiritual life. There But inside a church—am I reading His word and in ever popular! I am the prayer to God would He most important seat in the seem near. It is difficult to entire building. I might not think spiritually and have amount to much when elsewhere, but when I go to church, believe me, I really am somebody. People make all the pews. The old folks, too.

I am not much for looks. Many of the other seats are far nicer than I am. I have many other disadvnatages, too. People can hear the preacher better, listen to the singers better, and catch the spirit of the meeting better, when they are sitting in any other seat except me. Yet, for all this, I do not seem to be losing my popularity. I am more in demand than ever. Sinners love me, and so do Christians. That something that cannot In said for my fellow seats.

lar. At a baseball game no-filled. I am never empty. I body wants me. In the great sometimes pity those poor arena where the men are front seats. They look so sad playing hockey, I am often and empty-like just as if it quite forsaken. When two were a funeral, and they prize fighters are matching were waiting for the mourntheir wits, people try to get ers to come in and fill them.

to be under the sound of the

Gospel. Then why don't they body else to know why you get under it? Why do they generally sit on me, do you? always want to sit in me? It's kind of a good reason, Why don't they move up all right, but it mightnt' look where they would be under so good in print. the minister's preaching?

church would be large, if my seating meant. capacity could just be creased. Honestly, sometimes I don't know what to do. It puzzles me greatly. I remember one time when old What's-His-Name came to church. Why, sinner hadn't been there for months. Finally, one Sunday night he decided come. He thought he would sneak into the church, and sit in me without being noticed. But when he got there, I was so crowded with dear, thoughtless Christians, that there wasn't any room for him, so he turned around and went home. He hasn't been back since.

I don't know why so many people pick on me. What do they always have to sit on me for? Maybe I shouldn't say that, because I think I do know why they always you will be of that number. choose me for a parking place. It's because—well, I won't mention it here, be-own character so plainly as

I remember hearing I wish I could hold more preacher say one people. I sometimes think "There are no back seats in attendance Heaven." I wonder what he

Sel. by C. R. Gehr, Dallas, Center, I.a.

SENTENCE SERMONS

I am not so anxious as to what may be a hundred years hence. He who governed the world before born, will take care of it when I am dead. My part is to improve the present moments.

Many persons might have attained wisdom, had they not assumed that they had it already.

Cast no stones into the well that supplies you with water.

Keep good company and

A man never shows his cause you don't want every-by the way he portays another's.

The secret of contentment is knowing how to enjoy what you have, and to be able to lose all desire for things beyond your reach.

There are too many persons who look on Sunday as a sponge to wipe out the sins of the week.

Some people are always grumbling because roses have thorns. They are not thankful that thorns are overshadowed by roses.

GOD ANSWERS PRAYERS

Let us come in full assurance,
We whose hearts are purified
By the precious blood of Jesus
And in whom His words abide.
Great things let us ask, undoubting,
Through our faith in Him made
bold;

He is faithful that hath promised— He will nothing good withhold.

There is one whose love unbounded Gave His Son that we might live; How shall He not with Him, also All things else as freely give? "Thou shalt call and I will answer," Such assurance given of old; And He's faithful that has promised He will nothing good withhold.

Be ye anxious then in nothing, Ask of God through His dear Son Everyone who asks receiveth, "What ye will it shall be done."

Fear not, faint not, doubt not, cease not,

Pray through hindrances untold; He is faithful that hath promised, He will nothing good withhold. Sel. by Bertha Little.

DEVOTIONAL LESSONS FOR OCTOBER

Theme: "God's Judgments

Memory verse: Prov. 16:11, "A just weight and balance are the Lord's: All the weights of the bag are his work."

Fri. 1-Gen. 3:14-20. Sat. 2-Ez. 19:19-30. Sun. 3-1 Chron. 10. Mon. 4—Job 31:1-11. Tues. 5-Job 1:12-23. 6-Job 31:24-40. Wed. 7—Dan. 5:1-9. Fri. 8-Dan. 5:10-21. Sat. 9-Dan. 5:22-31. 10-Prov. 11:1-14. Sun. 11-Prov. 11:15-31. Mon. Tues. 12-Isa, 11:1-9. Wed. 13—Isa. 51:1-16. Thurs. 14-Rom. 8:1-14. Fri. 15-Rom. 5. Sat. 16-Rom. 6:12-23. Sun. 17-Mark 6:7-13. 18-2 Cor. 5:1-10. Mon. Tues. 19-2 Tim. 4:1-8. 20-Matt. 16:23-28. Wed. Thurs. 21-Matt. 25:31-46. Fri. 22-2 Pet. 2. 23-Jude 5-21. Sat. 24-Rev. 2:1-7. Sun. Mon. 25-Rev. 2:8-11. Tues. 26-Rev. 2:12-17. Wed. 27-Rev. 2:18-29. Thurs. 28-Rev. 3:1-6. Fri. 29-Rev. 3:7-13. 30-Rev. 3:14-22. Sat. Sun. 31-Rev. 20.

BIBLE



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October 15, 1948

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SERVING GOD

the percentage of individ-that the Lord is great, and uals is high, who strive to that our Lord is above all serve some god. We read in gods. Whatsoever the Lord the early history where pleased, that did he Also how her father, Laban, judge his people." Verse 14 tried to get them back. The What about idols? priests of baal tortured and who make them and themselves cried with their might that verses 15-18. Togod might hear them. multitudes of day scarifice. striving for.

istics of the God that we are eternal Spirit offered him-

trying to serve? What is our understanding In the past and at present, Living God? "For I know Rachel schemed to take her heaven, and in earth, in the gods along with her on her seas, and all deep places." journey to her new home. Psa. 135:5-6, "The Lord will and who worship them?

What was David's picture the of God? read especially Psa. heathen would give their 63. Many places in the New life to protect and preserve Tsetament we are told about some little graven image. God and how we should Also we might mention the serve Him. Paul tells of the gods of wealth, popularity, value of serving God under and fashion which many the old law in Hebrews 9 and all they then leads us to God through have, that they might reach the better worship Christ some goal that they are has instituted. "How much more shall the blood What are the character-Christ, who through the

purge your conscience from service. "Let us have grace. dead works to serve the liv- whereby we may serve God ing God?" Heb. 9:14.

Through Christ we can be free of sin and then, and "Not every one that saith then only, can we serve God unto me, Lord, Lord, shall acceptably. God does not enter into the kingdom of need our service or our heaven: but he that doeth offerings because all things the will of my Father which are His before. We do need is in heaven." Matt. 7:21. God with all His blessings "For this is the love of God, for us and it is our duty to that we keep honor, worship, and serve mandments: and his Him for our own good.

We are not safe and never will be satisfied outside of His kingdom. "Wherefore we receiving a kingdom which cannot be moved, let us have greae, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28. We need to be very careful that we serve God with the right motive. We owe Him service Bible; do we spend time to and are continually dependent upon His blessings. We tice the ordinances need to be very careful that commandments? His word. we that only His way will faith? ever reach any ways near Yet if we surrender, however humble or poor we may be, our submissive God." I Cor. 10:31.

self without spot to God, heart will find His way into acceptably with reverence and godly fear." Heb. 12:28.

> his mandments are not grievous." I Jno. 5:3. The longer we serve and the more effort that we put forth to do our best in His service, the easier the task will be and the more joy that will be realized from it.

With the many copies of God's word that we have, and with our education that we can understand understand it? Do we pracwe serve God according to have full faith in the Living Our ideas and God? Do we find joy in His plans will never reach Him. service and in fellowship He is so much higher than with those of like precious

> "Whether therefore eat, or drink, or whatsoever ye do, do all to the glory of

HISTORY

Wm. E. Kinsley

large field of thought and a consuming fire." meaning. It does not mean Heb. 12:14, "Follow peace events. Such a narrative see the Lord." Heb. 4:2, founded.

Things written aforetime Luke 18:8, "When the Son were written for our learn- of man cometh, shall he find ing. Heb. 1:1-2, "God who faith on the earth?" II Tim. at sundry times and in 4:3, "For the time will come divers manners spake in when they will not endure times past unto the fathers, sound doctrine; but after by the prophets, hath in their own lusts these last days spoken unto heap to themselves teachers, us by his Son." I Pet. 1:21, having itching ears; and "Holy men of God spake as they shall turn away their they were moved by the ears from the truth ... unto Holy Ghost."

refuse not him that speak-afflictions, do the work of an eth. For if they escaped not evangelist, make full proof who refused him that spake of thy ministry." on earth, much more shall Matt. 24:37, "As the days not we escape if we turn of Noe were, so shall also the

away from him that speaketh from heaven." V. 28-29, "Let us have grace, whereby we may serve God acceptably with reverence, and The word, History, has a godly fear. For our God is

time but events in their day with all men, and holiness, and time. A record of past without which no man shall that makes a complete story. "For unto us was the gospel The events concerning the preached, as well as unto life of a nation, or kingdom them: but the word preachin the which man has their ed did not profit them, not part, including dates and being mixed with faith in items when they occurred them that heard it. v. 6. In United States History, we And they to whom it was learn of past events of this first preached entered not in great country and the prin-because of unbelief. v. 9. ciples for which it was There remaineth therefore a rest for the people of God."

shall they fables. v. 5. But watch Heb. 12:25, "See that ye thou in all things, endure

BIBLE

West Milton, Ohio, Oct. 15, 1948

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be." V. 11-12. "Many false send in my name, he shall prophets shall rise, and shall teach you all things, deceive many. And because bring all things to your reiniquity shall abound, the membrance, whatsoever I love of many shall wax have said unto you." "And cold." V. 14. gospel of the kingdom shall me, he will keep my words: be preached in all the world and my Father will love him, for a witness unto all and we will come unto him. nations: and then shall the and make our abode end come."

ous woes on the Scribes, 15:12, "This is my command-Pharisees and hypocrites be-ment, that ye love one cause they, for a pretense other, as I have loved you." make long prayers: gave 15:8-9, "Herein is my Father tithes and gifts but omitted glorified, that we bear much

MONITOR the weightier matters of the law such as judgment, mercy and faith: these ought ye to have done and not leave the other undone; for ye make clean the outside but within are full of extortion and excess. Even so ye also outwardly appear righteous at West Milton, Ohio, under the unto men, but within ye are Act of March 3, 1879. full of hypocrisy and in-

iquity.

John 14:16-17, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit truth, whom the world cannot receive, because it seeth him not, neither knoweth him. V. 26. But the forter, which is the Holy coming of the Son of man Ghost, whom the Father will

this John 14:23, "If a man love "If ye love me, him." V. 15. Christ pronounced numer-keep my commandments."

fruit; so shall ye be my dis-theparadise of God." ciples . . . Continue ye in my love." V. 14. 'Ye are friends, if ye do whatsoever I command you." V. 20. "Remember the word that I said unto you, the servant is not greater than his Lord. they have persecuted me, they will also persecute vou."

Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written 1947. therein." John who bare record of the word of God. and of the testimony of Jesus Christ, and of things that he saw. Jesus Christ who is the faithful witness, and the first begotten of the dead, that loved us and washed us from our sins in His own blood. To him be glory, and dominion, forever and ever. I. John, was in the Spirit on the Lord's day, and heard behind me a great voice, saying I am Alpha and Omega, the first and the last. He that hath an ear, let him hear what the Spirit saith unto the churches, not what the churches say To him that overcometh will I give to eat of the tree of life which is in the midst of

Many are the Lord's professors, Many to the shrine do go: But how many real possessors, He, the Lord, doth only know.

Many have of heaven spoken, But not all have started fair; And because the rules are broken, Many fail to enter there.

Hartville, Ohio.

IN MEMOIAM

In loving memory of our companion, and mother, Cora E. Leckrone, who passed away Sept. 18,

Safely Home!

I am home in heaven, dear ones; All's so happy, all so bright! all There's perfect joy and beauty In this everlasting light.

> All the pain and grief are over, Every restless tossing passed: I am now at peace forever, Safely home in heaven at last.

> Did you wonder I so calmly Trod the Valley of the Shade? Oh! but Jesus' love illumined Every dark and fearful glade.

And He came Himself to meet me In that way so hard to tread; And with Jesus' arm to lean on, Could I have one doubt or dread?

Then you must not grieve so sorely, For I love you dearly still; Try to look beyond earth's shadows, Pray to trust our Father's will.

There is work still waiting for you, So you must not idle stand; Do your work while life remaineth— You shall rest in Jesus' land.

When that work is all completed, He will gently call you home: Oh, the rapture of the meeting! Oh, the joy to see you come!

--Author Unknown. George E. Leckrone and family.



We expect to begin our series of Meetings, the Lord willing, Oct. 17, 1948, wtih Bro. Dale Jamison Quinter, Kans., in charge as was previously announced.

Mrs. Sarah E. Yontz, Cor.

WENATCHEE, WASH.

The meeting opened at the home Dunkard Brethren church were glad to have Elder E. L. Withers quarterly council.

of Elder D. B. Steele by singing at 11 a. m. on Nov. 6. hymn No. 754. Bro. Withers reading a portion of Psa. 20, commenting on the scripture, and prayer by Elder D. B. Steele.

The minutes of the last council were then read and also a report of an official council with regard to building our church house. It was decided not to build at present as prices of material and labor are prohibitive. The question of the date of our fall Lovefeast was discussed and decided to hold the Lovefeast when our evangelist comes. We then elected our delegates to District meeting which is to be held with the Pleasant Home

church at Ceres, Calif., on October

Your correspondent was absent from this council on account of illness. At present I am making my home with my son in Yakima. I am improving slowly and was anointed at the home of Bro. Steele on August 22. Pray for me and the work at this place.

E. W. Pratt, Cor.

WAUSEON, OHIO

The West Fulton church, near Wauseon, Ohio, wishes to extend an invitation to all who can to attend our Harvest Meeting, Oct. 17th. This is also the starting of our evangelistic services, to be conducted by Bro. Millard Haldeman of Quinter, Kans.

Sarah Roesch, Cor.

NORTH CANTON, OHIO

Please note that the date of the with us Sept. 4, to hold our regular Orion Congregation Revival meetings has been changed to Oct. 24. The meeting opened at the ohme with Lovefeast services beginning

THE LORD OUR RIGHTEOUSNESS

Full Submission to Christ and True Christian Sacrifices Are Found in Seeking Our Own, But Another's Good, Another's Joy And Another's Comfort.

(Reprinted by Permission of Brethren Publishing House, Elgin, Ill.)

CHAPTER XVIII

"Wherefore, if meat mak-

of Christian sacrifice when and costly array; the dressharm in not eating meat. If into effect. a man is seeking his own In proportion as a church his privilege and his pleas- unity of work, and in proper some to stumble.

bibed by every brother and upon a positive command; he by every sister who calls will fail in interest in any Jesus "Lord and Master," effort to spread the cause of troubles will not grow into Christ that he does not see divisions, neither will the moulded just to his liking.

eth my brother to stumble, I seek not our own but anwill eat no flesh for ever-other's good will settle with more, that I make not my ease the following questions: brother to stumble." I Cor. The use of wines and liquors as a beverage; the use of Paul shows the true spirit tobacco; the wearing of gold he offers to give up eating ing for fashion; the playing meat for the good of his of cards, pool and the like, weak brother. To those who for pastime; the going to had knowledge there was no parlor dances, balls, shows, direct harm, no absolute sin, theaters and parties; and in eating meat which had the duty of hearing the been offered to idols; but in-church on all questions directly it was a sin. It was where principle is not violata sin against the weak, lead-ed. The Gospel lays down ing them back to idolatry. broad principles of right, The man who had knowledge leaving it with the church to might go on eating meat formulate rules, to make disduring life without harm to cipline, to lay down laws, by himself. There is no harm which these principles may in eating, and there is no be most successfully carried

good he will continue to eat, fails fully to recognize this but if he is seeking the good principle she fails in comof others he will sacrifice pactness of organization, in ure when he can help them. discipline. In proportion as He will give up a lawful an individual fails to recogprivilege rather than enjoy nize this great principle, he it, if its enjoyment causes will fail in reverence and in submission to any church If this spirit can be im-discipline which is not based church drift worldward. To The Gospel is a compendium

of principles for all condi-let it grow on me, neither do specific rules instead of enough for the church circumstances of the people when I get drunk and disto whom it ministers, "I sup- obey the Gospel." pose that even the world it- This reasoning sounds self would not contain the plausible, and if the Gospel books that should be writ-ruled only by laying down ten." John 21:25. It would particulars it would be corbe impossible for any man to rect in a measure. But since familiarize himself with the Gospel regulates by

down general principles and out those general principles, organized his people into the reasoning is wrong. It a church, and bids them is wrong, first, because the "hear the church, assuring individual is commanded to them that "what things so-hear the church; second, beever ye (the church) shall cause he is commanded "to bind on earth shall be bound abstain from every form (or in heaven: and what things appearance) of evil" I Thess. soever ye (the church) shall 5:22; and, third, because he loose on earth shall be loosed shows none of the spirit of in heaven." Matt. 18:17-18. Christian sacrifice.

not use intoxicants as a that there is no harm in beverage. The individual taking an occasional toddy. says, "I can take a dram It is this class that makes occasionaly and it will not our honest tipplers, and

tions, places and times. The I intend to get drunk. If any statute books of law for one one will show me a plain State, one people and one scripture forbidding a pertime, in attempting to par-son to take a drink when he ticularize become so volum- feels like it. I will be a proinous that the common read-hibitionist. I feel that the er could have little hope of church is assuming too much becoming familiar with when she tries to regulate them. If God's Word were the privileges of a 'tempergiven so as to cover with ate man; it will be time general principles the varied come with her discipline

such a voluminous work. general principles and com-God has in his wisdom laid mands the church to carry

The church says we must Men may honestly believe hurt me. I don't intend to from this class comes the

not one of whom intended to beverage. be a drunkard. The habit steals upon one until one's to make a habit of using will power is gone, and then one is a helpless victim, a slave to a perverted appetite.

While you may never fall, the very fact of your being able to take your beverage and still remain a sober man gives you a tenfold influence to lead others into a habit that will cause many of lieve it is wrong not to hear them to fall. You don't purpose leading them, nevertheless your influence does more to make drunkards than the influence of the man who is frequently intoxicated. Seeing the men who are being led downward to a drunkard's hell, can we not say that if the taking of a toddy causes my brother to stumble I will never take another toddy while the world stands, lest I make my brother to stumble? This would be true Christian sacrifice to every man who honestly believes that his taking a dram will do him no harm.

It would be no sacrifice for me to refuse to tipple, because I believe it is posipositive duty for me to ab-right to refuse to hear the

great army of drunkards, stain from liquors as

The church advises us not tobacco. She has no "thus saith the Lord" for her advice, but she gives the advice upon general principles, and it is our duty to hear her. We believe the tobacco habit is wrong, because it is useless, filthy, disagreeable and extravagant. We bethe church in her advice to put away this ugly habit, this perverted lust.

There are others who do not believe it is wrong. They cannot say more for the tobacco habit than Paul did for the meat, "If we chew or smoke, or take snuff, there is no harm; and if we do not chew, smoke or take snuff, there is no harm." To all such there is no principle involved in quitting the habit; all that is required is for them to crucify the fleshly lust. When they so do they make a noble Christian sacrifice, they give up what they believe to be a lawful pleasure for the good of others. They hear church; but in so doing they make true and noble Christively wrong, sinful. It is a tian sacrifice. They have no

church, because, for them, Gospel principle of plainness there is no principle involv- into a fashionable ed. For the church to allow The church does not believe the use of tobacco without that the wearing of a plain raising her voice against it hat is of itself a sin, but she does involve principle, be-believes that fashioning cause she believes the habit after the world is a sin; and

is wrong.

ing because she believes it by the Gospel she forbids the leads to looseness of charac-wearing of even a plain hat. ter and loss of virtue. Many Observation teaches that, even though you feel that plain hat. you can dance without harm. Persons often refuse to A little Christian sacrifice hear the church because will make every one who there is no direct "thus saith seeks not his own but an-the Lord" for the church's other's good willing to give decision. If we had a direct up dancing forever.

church women not to wear a hat, be- be no need for a command to cause the Gospel teaches the hear the church; but since principle of non-conformity, the Gospel deals with and because she believes that broad principles, the church the wearing of the hat helps is expected, is required,

in order to hold the principle The church forbids danc- of non-conformity as taught

persons honestly think there where a church does not enis no especial harm in the force some discipline in reparlor dance. But the par-gard to fashioning after the lor dance leads to the ball-world, non-conformity room, the ballroom to the ceases to be a principle. All bawdy-house, and the admit that the principle of bawdy-house leads to hell. non-conformity is clearly A moment's observation will taught in the New Testateach any one that many ment, but not all are agreed who enter the parlor dance as to the best methods of innocent are dragged to putting it into practice. utter ruin by its influence. There is no principle of right You are responsible for the or wrong directly involved souls that you drag down, in wearing or not wearing a

command on every question requires that complexes, there would to lead away from the make rules and regulations

Gospel principles into effect. ing to practice Christian

lieve that they could wear a wills to the discipline of the plain hat without drifting church. To live for the good into a fashionable world, of others and not for our who believe that they could own pleasure is the Chriswear a plain hat without do-tian's motto. ing harm directly, should re-To wear a plain hat and thus scarifice will submit lead others to become fash-wills to the will of the ion-worshipers is wrong, is church, weak. If the wearing of a and a lawful privilege beplain hat causes my sister to cause they seek not their stumble, I will wear no hat own but another's good. while the world stands, lest I If the church would bid us

wearing of a fashionable money to forward her inbeard, forbids the wearing terests, we would have a of the mustache alone, be-right to rebel, a perfect cause she belivees that it right to refuse to hear her. helps to lead to a fashionable We could not say of stealing world, and not because she that whether we steal we do believes that there is sin in no harm, or whether it directly. The individual don't steal we do no harm; believes that he can wear a hence if the church would mustache alone and not be command us to steal harmed. There is no harm could not hear her. Prindirectly whether we wear it ciples are eternal, they do or not; but indirectly we do not change, and any law or wrong in refusing to hear discipline made the church, and in lending church to enforce a principle an influence that leads without violating the right

by which she can put the worldward. If we are will-The individuals who be-sacrifice we will submit our

The church forbids member that if they don't playing of cards, even for wear it there is no harm. pastime, though she has no The refusing to wear the direct command of the Lord hat means only a little sacri- on the question. All who fice for the good of others. have the spirit of Christian sacrificing a sin against those who are they believe to be an inno-

cause my sister to stumble. steal or practice extortion, The church forbids the or gamble, in order to raise the right is based, should be long as we are members of

respected.

and principles of discipline forcing principles. are made in the concrete to can be no discipline, no comenforce the Divine Will, pactness which comes to us more or where an less in the abstract. The lowed to treat lightly, to disgeneral principles are un-regard, the rules of the body changeable, but the church's of which he is a member, rules, decisions and regula- and by which he is governtions do change. The church ed. endeavors to use the best May we all get more of the methods of enforcing the spirit of Christ, that we may general principles of the be willing to give up any Gospel, and as she learns lawful pleasure when the better methods, more edify-church considers it best methods, the older methods great Gospel principles. become obsolete. The be-a man refuse to hear a decision, does not prove lican." Matt. 28:17. ent.

regulations that an individ- Tit. 3:10-11. ual considers inexpedient; but that does not give him a TWENTY-ONE REASONS right to rebel against the church's regulations. There can be no union, there can be no discipline, there can be no church where each and every one is allowed to trample under foot whatever

or the principle upon which he considers inexpedient. As a church we must be sub-The church's laws, rules ject to her methods of of government individual is al-

more expedient do so in order to enforce the coming obsolete of a method church, let him be unto thee of discipline, of a rule, or of as a heathen man and a pubthat it was wrong when it man that is heretical (or facwas in force. It only proves tious) after a first and secthat the church considers it and admonition refuse (or lawful but no longer expedi-avoid); knowing that such a noe is perverted, and sin-The church may make neth, being self-condemned."

Why a Christian Woman Should Prefer to Follow the Request of Godly Church Leaders Rather Than Fashion Dictators

When church leaders

other attitude spells disaster loved. For the divine will to the Christian, in any on what should be woman's sphere of life.

This article is no thorough 4. It is reasonable. With discussion of the "Women's the bonnet, hood, and veil Headgear Question," but woman has sufficient varseek to pointedly call atten- iety. If properly made tion to some of the principles (which unfortunately is not involved in the question, always the case) it is more "Why the Bonnet in prefer-serviceable to the woman ence to the Hat?" There are than a hat is. those who will say that the does not need to fear passsubject is "small." No, it is ing styles. Because the not small; it is large, involv-bonnet can be worn out, the

ruins no souls, it is service-straight instead of some disable, it does not engender torted way, as is often the pride. Some may be ruined case with other forms of apwith it but not because of it. parel for the head.

2. It is modest. It passes 5. It is woman's apparel. well Webster's definition for when you hear some one modesty: "Propriety of be-speak of a hat being left, havior; decent, chaste, mod-you instantly think of a man. est." It surely does what When a bonnet, hood, or veil Paul states: "Let your mod- is mentioned, we think of eration be known to all woman. The trend of the men "

speak contrary to the word 3. It is beautiful. Man's of God they need not be idea of beauty is often dislistened to by any Christian. torted, but God's eye is al-When they speak upon sub-ways reliable. Had feathers jects upon which the Bible is on the head of a woman imsilent, they should have re-proved her looks, He would spectful hearing. When they have put them there, as He speak according to the prin-did on the birds. If flowers ciples of the Bible, they should be heard, and their counsels followed. Any there, for He wants woman adornment, read I Pet. 3:1-6.

The wearer ing many principles, doc-price is reasonable. It fits trines, and positions.

1. The Bonnet is safe. It hair, and is usually worn

times is toward a masculine-

feminine specimen, a mon-ness, at the least. strosity of the latter days. 9. Churches that were The long hair, devotional once plain but have since covering, and bonnet are be-discarded the bonnet with coming to any woman pro-other marks of plainness fessing godliness.

is no scripture on the attire one of the largest congregaquestion that the bonnet, tions of this class I asked hood, and veil do not satisfy. the pastor: "Don't the out-Mark 12:38.

ship "watch for your souls." other churches, proves True shepherds have seen fallacy of adopting ment more faulty than that other more

of infidle Paris?

women generally wore the large denomination

ssing godliness.

6. It is scriptural. There profited by the change. In Read Deut. 22:5; I Tim. 2:9-siders attend your meet-10; Jas. 2:2-4; I Pet. 3:3-4; ings?" "No," he replied, "not very much." Their slow 7. It means obedience to increase, coupled with the the wishes of the church. fact that they still hold to Those in position of leader-many doctrines not held by the the safeguarding value of world's headgear for our the bonnet. In their judg-women. Then they have serious things to resist.

8. It has a good history. 10. The record of It has been only a few gen-Methodist Church encoursince Christian ages the bonnet. When this bonnet. Before the curse of noted for its simplicity and pride settled upon the Resigns like "Bonnets for formation churches, thou-sands of their women wore Here" were in evidence, the bonnett. They were not they were a greater power adopted from centers of har- for evangelism and Chrislotry, as is the case with tian character than most of much of the stylish clothing them are today. Charles worn today. The wearing Wesley lamented the fact of the bonnet is not the pra-that his earlier position on tice of the Christ-rejecting dress was not sufficient to world. The bonnet is class-hold the next generation for ically known as the garb of simplicity. This denominawomen-professing godli-tion is today sapped of her

life by pride, which cannot discusses dress. What a dwell in the same heart with lovely retreat to steal away the love of God. May such softly, a heart meek and sub-

same footsteps.

worldlings. Some today Gospel lines it does not stir would have us believe that up pride and envy. modesty passes unnoticed. A lady in Florida approached one of our sisters word on this question records that so the ungodly happy." The sister replied, question. Those who care nothing to worry about on not to be noticed by their the dress question; it is all clothing as Christians, soon settled for you." Is it settled are noticed for their laxness with you, dear reader? in other spiritual matters. 13. It safeguards from world today.

question for all time. No and by mistake rapped at care when styles change, no the door of a house of illfear of being a "back num-ber," no concern lest some step inside and wait awhile. one else have a prettier Finally a man came inside shade, a lovelier style, or bet-with evil intent. He saw her ter shape. Listen to the with a bonnet and devotionfashionable woman of today al covering, reading her

examples help us to steer missive and humble. The clear of following in the garb and headgear settled, how much more time for 11. Godly women always loftier thought-and where dressed differently from there is uniformity along

women of olden times adorned themselves, implying a say I must be happy?" "Oh,"
difference on the apparel replied the lady, "You have

Where the garb of civiliza-tion was decent, the garb of with no bonnet, near a large Christians was not so con-city, was approached with spicuous; but that can not this question: "Are you one be these days, considering of the fast girls?" Would the headgear and the gener-that have been true had she al garb of the women of the worn her bonnet, and the rest of her garb to match? 12. The bonnet settles the A young sister lost her way -how she frets, talks, and Bible. He stopped, shocked

her where she was quickly 999 cases out of 1,000 where took her outside, and gave every other question was her over to a respectable really settled with God and policeman. Does plain garb the Bible, it was no cross to safeguard? It does, to a wear the bonnet.

large measure.

to Christianity. A woman The bonnet and theaters, with a bonnet on makes no dances, movies, and the foolone think of Paris, vanity, ishness of the world do not harlotry, or ungodliness. A suit together. A worldlybrother minister who wore minded person feels uncomno necktie started conver-fortable wearing a headsation with an intelligent gear selected by spirituallyyoung man who asked him, minded men and women. To "Yes," he replied, "I believe sport, a bonnet seems to in holiness"-to which the block that courtship. young man added, "Every A young lady, quite actime I see a fellow without complished, accepted Christ a necktie, if he is otherwise and gave up her worldly apdecently clad, I think of parel. Her friend remarkholiness." The Christian de, "Are you expected to disshould speak, even though card that hat for a bonnet? silent with his lips.

dered woman is glad to wear that is all you see worth it. Where no desire for while in me." That thoughtworldly honor or love of ful fact, so quickly stated, pride and display exist, the was the dagger that made the country, and with coming more and more un-

with shame. She told her several years' experience in story of being lost. He told city work I can say that in

16. Most opposition comes 14. It points the observer from the worldly-minded. "Are you a holiness man?" court a city dude or country

If so, I am done with you." The wholly surrend-She remarked, "Here it is, if bonnet is a happy solution the young man see his folly, to the headgear problem. and he too became a Chris-Where character and Chris-tian. It takes more than tian service go together, the church members to live the bonnet speaks a loud mes-separated life. It takes oldsage. I have met thousands fashioned conversion which, of people in many parts of we are sorry to say, is becommon.

nation that have lately dis-after. carded the bonnet, and great 19: The surrendered life is their backsliding on other called for by Christ. The questions. They are gain-plea is made that the bonnet ing nothing in general—but may keep some from becomsome backsliders from ing Christians. If so trivial churches near by. Leaving a matter keeps a soul from the moorings of Bible conservatism is always the fore-runner of stormy experiences. On their death-beds keep from doing and still be many express regret for the saved?" Jesus declared that

ing of I Cor. 11:2-16 goes ary to true discipleship. He with the bonnett. Discard calls for whole-hearted surthe bonnet, and sooner or render of will, emotions, later the devotional covering body, and all power for His goes with it, then bobbed sake. He gave all-why hair. During a conversation should we halt? The differwith one of the instructors ent headgear makes us cast in Goshen College he said, disdain on the ways of the "One reason why I do not world that crucified Jesus. favor the hat is because the devotional covering will spect for those who wear it. eventually be discarded if In general, the better class

we put ourselves in a 17. Some once plain dangerous position. The exchurches that discard the periences of other churches bonnet are losing out other- prove that when the bonnet wise. There are some goes the devotional covering churches of a sister denomities not long in following

course they have taken.

18. The devotional cover-and home must be second-

the bonnet goes." of folks respect those who Compromise on a vital consistently live and wear point connected with Christhe bonnet. In Eureka there tian principles, and you open were about ten who wore the door for untold abuses. the bonnet, and a lot more Lay aside anything that is came in frequently from the an aid in maintaining the simplicity of the Gospel, and a disrespectful word against

of how ridiculous several sin-cursed world. looked who wor ethe hybrid 21. The bonnet, or plain hat-bonnets. Quite a well-hat, which? Hats never stay known lady remarked, "re-plain, were it practical for spect your position and sisters to wear hats. The bonnet, but I can not admire history of many churches those half-ways." A trained proves that. nurse who habitually wears The testimony of a woman her bonnnet remarked. I go."

Any one can tell where the trouble exists with the girl that said, "When I go down the street I feel so ashamed of myself—I think everybody is looking at my bonnet."

Pre. Booz of the Brethren church, and another brother, walked quite a bit in the rear of a young married couple in a city in Maine. Bonnets are seldom seen there. sister wore her bonnet and presented a very neat, appearance, and back of it character. shone brethren overheard the comments of a crowd of young men. "That's the most decently dressed woman I ever looked at," was the comment of the group.

not be strange, as we are ex- wives. The matter can be

it—except it be the remark pected to meet rebuffs in a

"I of our denomination, not never meet any insults from reared in the Mennonite respectable people, anywhree church, is "I would rather wear a bonnet than a plain or out-of-style hat-people know where I stand." It is easier to stay with a bonnet, hood, and veil than to keep the hats plain. That is the verdict of churches that have tried it and failed.

Let us steer clear of the abhorrent position of "clothes Christians." let our moderation be dent always. The person who wears plain apparel only, and is no real Christian, disgraces the cause of

Christ doubly.

We conclude by saying that the trouble is not with the bonnet but with the deep-seated vanity, pride, and desire for worldly conformity. The trouble is sometimes aggravated men who do not dress Yet were the respect not they should and so they lean shown our sisters, it would toward the hat for their

helped by faithful practice After the fashion of Scrip-Fast."

May God help us all to act us as we are? We as we will wish to have acted blaming God for our when we reach the end of when we try to explain it by life.—C. F. Derstine in the circumstances Gospel Herald.

TEMPTATION

"Let no man say when he tempteth he any man: but gerald's translation of the every man is tempted, when medieval Presian poet, Omar he is drawn away of his own Khayyam, puts it like this: lust, and enticed. when lust hath conceived, it bringeth forth sin: and sin And e'en in Paradise devise when it is finished, bringeth forth death. Do not err, my beloved brethren." James Is 1:13-16

and sensible tecahing. Lib-ture, there is gathered toeral tendency preachers gether at this one place most often pick up this cause for of the teaching of the Bible personal advantage. The on the subject of temptation. strength to maintain is not We are warned against the abnormal, as all great questions need this great passage by which men proscribe God from God's Word—"Hold as the source of their sin. For in the final analysis, Throughout the church that is what we are doing much looks encouraging, if when we excuse our sin by conservative members stay the dispositions with which reasonable and those in- we were born, as when we clined toward liberalism think our fits of anger open their eyes to the facts should be overlooked beof Scripture and of the cause we are naturally hotchurch's highest interest headed. Did not God make vironment into which have been placed; for has not God at least permitted this?

The error that is tempted, I am tempted of teaches against is the very God, for God cannot be ancient one that the philtempted with evil, neither osophers call fatalism. Fitz-Then "O Thou Who man of meaner clay didst make.

snake.

For all the sin wherewith the face blackened, man's forgiveness

give, and take."

man's forgiveness. needs The Colonel in William Cowper's poem "Hope" says:

Which men comply with e'en be- the devil." cause they must,

Be punished with perdition, who is

Then theirs at least as well as mine

Then heaven enjoins the fallible heart of Judas and frail

A hopeless task, and damns them if they fail."

those acts.

first place, he makes it clear desires. These desires are them to make them worse. to our In vv. 17 and 18 we are told through legitimate tainly a consistent God could different times. Not evil and good.

He insinuates that there is must see about temptation is something for which God not presented in this passage, but is abundantly taught elsewhere in Scripture. It is that the one who "If Appetite, or what divines call is responsible for our temptations is "our adversary, He it was who tempted Eve in the Garden of Eden. He tempted Christ in the wilderness. It was the devil who put it into the to Christ. Paul writes to the Thessalonians of his concern "lest by some means And so men keep arguing the tempter have tempted that certain acts cannot be you, and our labor be in wrong, for God has placed vain." I Thess. 3:5. Wherewithin man the urges to ever there is temptation to evil. the devil is at work.

That is the error; James The devil works, James presents the truth. In the tells us, by appealing to our that God, being wholly good, not in themselves evil. This has nothing to do with, is out is not to say that we do not of the sphere of evil. Temp- have, as children of sin, tation tries to lead men into definite leadings to evil. But sin, and God never does that. not all of our human desires He tests them to make them are evil. The argument is better, but never tempts that the tempter has access sensorium, and desires that God's gifts are good; provides motives to sin. For that is always the direction this reason temptations vary that His volition takes. Cer- for different persons and at not influence toward both people and all ages can be appealed to in the same way. The next truth that we The devil knows this, and

but not of the bitternss that says: follows. And so with ease he "Vice is a monster of so frightful ginning step away from As to be hated needs but to be seen: at all, it is the deadly halftruth that is worse than a lie. The devil always has something up his sleeve that he isn't telling.

on to say, is the offspring of deep in history and in all life temptation and of the will about us. The last chapter There must be a union be-in the story of sin is always fore there is a conception, a sad one. There are no ex-The impulse, the thought ceptions. No one gets by. that comes to us is not sin, And yet thousands believe until the affectoin goes out the devil when he tells them to meet it. We may not al-that in their case the rule ways be able to keep sinful will not work; sin will not thoughts and impulses from lead to the result they fear.

skillfully finds the way of temptation, and all are most effective approach. tempted. But we are re-We see, too, that this ap-sponsible for what finds a peal always involves decep- welcome and remains. It tion. The word translated was Luther, I believe, who "entice" means "to ensnare said that we cannot keep the with bait." And so the birds from flying over our tempter is a liar and the heads, but we can keep them father of it. He lied to Eve from building nests in our when he induced her to eat hair. This should make it of the forbidden tree, and he clear that the only way to has lied to every son and meet temptation is to refuse daughter of Eve. He never to entertain it. Playing with gives a true picture of the the suggested evil, or even effect of sin. He tells us of arguing about it, only leads the immediate pleasure, but to sin. The person who connot of the ultimate sorrow; siders evil long enough loses for the present sweetness, his horror for it, as Pope

mein

virtue. If he tells any truth But seen too oft, familiar with her

We first endure, then pity, then embrace."

The last truth about temptation is that sin leads to Now sin, our passage goes death. This fact is written coming to us. That is the But in the end they discover

that the rule is an inviolable the Word of God is of great one. God's Word is still true importance, and he thereand "sin when it is finished, fore should present it in all bringeth forth death." Oh, seriousness. the folly of a momentary gratification.

which the Word of God His life and warns us, some sentences should correspond with his found in Ecclesiasticus, an teaching. Old Testament Apocrypah He should be serious but book, are pertinent and true: not discouraged, realizing

away Say not thou, It upon his teaching. is he that caused me to err; He should not use words for He hath no need of a sin- and illustrations to cause before thee: thou shalt ers. stretch forth thine hand into He should not try to gain whichsoever thou wilt. Be-favor with men fore man is life and death; preaching a full Gospel. and whichsoever he liketh, His aim should not be to Gospel Herald.

MARKS OF THE FAITHFUL PREACHER

The preacher should be men by adversity. earnest in presenting the whole Gospel to his hearers. A house is no home unless

He should have implicit faith, in the doctrine or On this error, against Word he is preaching.

"Say not thou, It is that the welfare of the souls through the Lord that I fell of men and women depends

ful man. The Lord hateth levity or laughter. Illustraevery abomination; and they tions should be to make that fear Him love it not ... deeper spiritual impressions He hath set fire and water upon the minds of the hear-

by not

it shall be given him . . . He draw special attention or hath not commanded any honor to himself but he man to be ungodly; and he should lose sight of himself hath not given any man and exalt Christ and His license to sin."-Paul Erb in Word.-L. A. Blough in the Gospel Herald.

SENTENCE SERMONS

Gold is tried by fire, brave

He should realize that it contains fire and food for

the mind, as well as for the better change your situation. body.

Having to do, is a terrible burden.

We are shaped and fashioned by what we love.

Character is like a tree: Reputation like its shadow. The shadow is what we think of it: the tree is the thing.

Truth is the property of no one individual, but should be the treasure of all men.

You can send a boy college, but you cannot make him think.

Those of the world have a great desire to live, and great dissatisfaction with living.

Put not your money, but put your money in trust.

Discontentments arise our desires oftener than from our needs.

If your situation is such that ye cannot adjust your life to the standards of the gosple of Christ, you had

It may cost something but still be the most profitable investment.

DEVOTIONAL LESSONS FOR NOVEMBER

Theme: Thankgiving

Memory verse: Phil. 4:6, "Be careful for nothing: But in everything by prayer and supplication thanksgiving let your requests be made known unto God."

> 1-Lev. 7:11-21. Mon.

2-I Sam. 2:1-10. Tues.

Wed. 3—Judges 5:1-11. Thurs. 4-Judges 5:12-31.

Fri. 5-Neh. 8:1-6.

Sat. 6-II Chron. 30:13-27.

Sun. 7-Psa. 26.

Mon. 8—Psa. 50:1-13. Tues. 9-Psa. 50:14-23.

Wed. 10-Psa. 69.30-36.

Thurs. 11-Psa. 103.

12-Psa. 104:1-15.

13-Psa. 104:16-35.

Sun. 14-Psa. 95.

Mon. 15-Psa. 107:1-30.

Tues. 16—Psa. 107:31-43.

17-Psa. 119:1-8.

Thurs. 18-Psa. 121.

Fri. 19—Psa. 122.

Sat. 20-Psa. 134.

Sun. 21-Psa. 100.

Mon. 22-Psa. 139:11-14.

Tues. 23-II Cor. 9.

Wed. 24-Luke 17:11-19.

Thurs. 25-Matt. 11:25-30.

26-Luke 10:17-24.

Fri.

Sat. 27-Col. 4:1-6.

Sun. 28-Psa. 147.

29-Rev. 7:9-17.

Tues. 30-I Chron. 16:7-36.

ADULT SUNDAY SCHOOL LESSONS

Oct. 3—Judg. 14:1-20. Oct. 10—Judg. 15:1-20. Oct. 17—Judg. 16:1-31. Oct. 24—Judg. 17:1-13. Oct. 31-Judg. 18:1-31. Nov. 7—Judg. 19:1-30. Nov. 14—Judg. 20:1-48. Nov. 21—Judg. 21:1-25. Nov. 28—Ruth 1:1-22. Dec. 5—Ruth 2:1-23. Dec. 12—Ruth 3:1-18.

Dec. 19—Christmas, Luke 2:1-52.

Dec. 26-Ruth 4:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

3-Love Proved by Service. Oct. Jno. 21:15-22.

Oct. 10—The Ascension of Christ. Acts 1:4-11.

Oct. 17-Day of Pentecost. Acts 2:1-12.

Oct. 24-Three Thousand Converted. Acts 2:37-47.

Oct. 31-Peter and John Imprisoned. Acts 4:13-22.

Nov. 7—The Fearless Apostles. Acts 4:13-22.

Nov. 14-Judgment on Ananias and Sapphira. Acts 5:1-11.

Nov. 21-Before Him With Thanksgiving. Psa. 95. Nov. 28-Angelic Deliverance. Acts

5:17-32. 5—Philip and the Ethiopian. Acts 8:26-39. Dec.

Dec. 12—Saul and the Light From

Heaven. Acts 9:1-19.

Dec. 19-Christ is Born. Luke 2: 8-20.

Dec. 26-Peter Visits and Heals. Acts 9:32-43.

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BIBLE



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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BIBLE STUDY

proved unto God, a work-systematically continue man that needeth not to be them until finished. ashamed, rightly dividing Let us consider a few expertain only to the Elder, King," do we individually the Minister and the Sunday have any idea: when he School Teacher? Are we not lived, where he lived, what hope to be joint-heirs with he came? Another, we hear Him?

without some preparation, where was Samaria, some planning and study. A was this important? minds in order to gain their since they both lived understanding as they go Palestine? about the task.

tasks are easy if we have, at least some understanding of "Study to shew thyself ap- what is required and then

the word of truth." II Tim. amples: Suppose someone 2:15. Does this scripture is speaking of "David the all workers together with book of the Bible tells about our Savior, and some day him, and from what people Christ say that, "He must No task is started today needs go through Samaria:" few take the difficult way, not this the regular route to to learn as they go along Jerusalem? Why was their and even this group must any difference between the have open and meditative Jews and the Samaritans

The foregoing paragraph Are we as wise and con-was given that we might cerned about spiritual things realize why we should study as we are about those of this the Bible. If we are familiar material world? Our daily with the main thoughts of the entire Bible, it will be-terest. The amount come an intersting book to we remember and are able read, the Sunday school to recall from memory when lessons will be easier under-needed depends largely upon stood and we will be enabled us. to better perform our duty We earnestly urge that in Matt. 28:19-20.

under the direction of Gen-heartedly and study them eral Conference is preparing until they have memorized to print three small books in the periods, dates, events succession for our system- and characters. With the atic help in a general study broad mental picture enjoyof the Bible. The first, the ed by those, who will devote Bible Outline, is a brief gen-the necessary time and eral study of the time, place, effort, it will be much easier events and important divis- to understand the Bible. ions of the entire Bible. The This will be especially helpsecond, the Old Testament ful to realize how definitely History, is a more detailed the New Testament fulfills study of the events and the Old Testament and how characters of the Old Testa-the plans of God unfold for ment. The third, the New our blessings if we only sub-Testament History, is a de-mit our will to His. tailed study of the events and These books or any others characters of the New Testa- which might be helpful and ment.

in their order to get the can serve only to aid and most out of them. The bet-urge us to systematically ter we know the one book, study God's Word. the easier the following book will be to understand.

We must realize that in any study, especially of history, the value and usefulassistance is to hold our in-begin an important work,

that

the young folks especially The Bible Study Board take these books whole-

sound cannot be taken as a These should be studied substitute for the Bible but

L. A. Shumake

ness of it depends on us in- At the present time-at dividually. While a good this moment—the word Now teacher may help, their main expressly implies the time to tion, "and that knowing the now regard the religion of time that now it is time to the Lord Jesus as "the one awake out of sleep: for now thing needful" but refuse to is our salvation nearer than enter into the kingdom when we believed." Rom. themselves and hinder those 13:11.

monies recently, President Paul reasoned of righteous-Truman said: "There never ness, temperance, and judgwas a time in the history of ment to come, Felix tremthe country when we needed bled, and answered, Go thy more the backing of the way for this time; when I people who believe in the have a convenient season I golden rule and who believe will call for thee." Acts the teachings of the 24:25. gospel of Jesus Christ. Now The condition of the world is the time to mobilize be-today is because of failure hind these principles so that to do "that which we ought the things for which we to have done." Many have stand, an honorable, decent regrets that they did not bepeace in the world for every gin the Christian life earlier nation in it, may be accom- in years. Many have lived a plished." Jesus said, "Ye careless life and become alare the salt of the earth; but ieniated from the life of God if the salt have lost its through the ignorance that sayour wherewith shall it be is in them, because of the salted? It is good for noth-blindness of their heart; ing, but to be cast out, and Jesus likened the kingdom

the end of our procrastina-note that many statesmen who would, of entering in. Speaking at religious cere- Felix was an example, "as

to be trodden under the foot of heaven unto ten virgins of men." Matt. 5:13. | which took their lamps and The picture is before you went forth to meet the bridedear reader! The distress groom. Five were foolish of nations with perplexity, and took no oil with them, men's hearts failing them then while they went to buy for fear, and for looking oil, the bridegroom came. after those things which are Imagine their disappointcoming on the earth. Man ment in not being able to go has about exhausted his in to the marriage. To remeans. It is significant to mind us again of the im-

BIBLE

West Milton, Ohio, November 1, 1948

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is right, Jesus said, The in advancing the kingdom kingdom of heaven is as a of Christ? When shall I man traveling into a far enlist for the King's service? country, who called his own Behold! today is the day of servants, and delivered unto salvation-my text is Now. them his goods, and were rewarded for they did, but the servant with the one talent was punished for what he failed to do.

The account given in Matt. obedience received 25:31-46 of the last judg-recompense of reward; how ment warns us of the dan-shall we escape if we neglect

MONITOR gers of neglected opportunities. It is an every day picture of dealing with our fellowman. "Inasmuch ve have done it unto least of these my brethren, ve have done it unto me."

The duty is imperative, the time is now. Man's true service to his brother, "If a man say, I love God, and hateth his brother, he is a liar: for if he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." I John 4:20-21.

How can the church render a greater service to the portance of doing that which unsaved? What is my part unto Tomorrow may be too late. one he gave five talents, an- The Word says, "Therefore other two, and another one; we ought to give the more The first and the second earnest heed to the things what which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disfirst began to be spoken by his homeland and the Lord, and was confirm-by a wicked ruler. ed unto us by them that I believe he was longing heard him; God also bearing for the time to come that he them witness, both with could go home to his Master signs and wonders, and with in heaven. He was one of divers miracles, and the gift the twelve disciples, who

ness and the signs of the heard wonderful things and times, tell us that accepting had great visions. While or rejecting of today's op-no one on this would class us as unprofit- he saw and heard. able servants. Behold! to- While on this lonely island, day is the day of salvation. John heard a mighty voice We have no promise of to- and looked and saw seven morrow. Opportunities are golden candlesticks and the promises of God. Will seven stars. The seven goldyou accept them?

Louisa, Va.

THE GREAT WORK

That John Did While on the Lonely Isle of Patmos

J. F. Marks

so great salvation; which at on a lonely island, far from

of the Holy Ghost, according once walked with Christ on to his own will?" Heb. 2:1-4. earth. In the book of Reve-God's Word bearing wit-lations we find that John earth was portunities may meet ever-hindering him, he was told lasting bliss, or eternal woe. to write and send to the To spurn His loving call seven churches of Asia what

> en candlesticks represented the seven churches of Asia. The seven stars represented the seven preachers who preached in the churches of

Asia.

While John was there he hda a vision of the throne of God that seemed near to him. He saw twenty-four elders dressed in white and John, once a fisherman, wearing crowns of Gold. He left his net to follow Christ. also saw in the hands of God After Christ had gone to a sealed book. He heard an heaven he grew old. Be- angel cry, who is able to cause he was a faithful wit-break the seals and open ness for Christ he was put this book? When the book

was opened, John saw strange things. He wrote things that others might also and receive know

knowledge of God.

John looked into beautiful city of God. more beautiful anything he ever saw on Those things, which ye have earth. He saw people from both learned, and received every nation in that city, and heard do. And the God srevants of God. He also of Peace shall be with you. saw the tree of life and I rejoice in the Lord greatripe fruit on it.

After these great visions and views of God's kingdom, John wanted to worship his administering angel. He was told to worship God and also blessed are they that do his commandments for they shall enter the gates of the beautiful city. Only those that share and obey the words of God shall live in the great city.

If we add to God's word or take from it, we will be punished and barred from the Holy City of God. think it is well for 118 study the book of Revelations. Much is implied so let us meditate upon the great work that God's servant. Revelator, John the while by himself on the lonely Isle of Patmos.

R. 1, Felton, Pa.

REJOICE IN THE LORD

Wm. E. Kinsley

Phil. 4:4, "Rejoice in the the Lord always: and again I This say, rejoice." Paul instructthan ing the Philippian church. ly. Finally, my brethren. rejoice in the Lord. Phil. 2: 16-18," Holding forth the word of life; that I may rejoice in the day of Christ. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

Phil. 3:3, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." I Cor. 13:6, "Rejoiceth not in iniquity, but rejoiceth in the truth." Luke 10:20, "Rejoice because your names are written in heaven." The Angel told Zacharias of the joy which would result from Christ's birth in Luke 1:14, "Thou shalt have joy, and gladness; and many shall rejoice at his birth."

"Joy to the world, the Lord power of God through faith

joice evermore."

Rom. 12:12, "Rejoicing in hope." Phil. 1:18, In truth Acts 14:22, "Paul, con-Christ is preached: and I firming the souls of the therein rejoice, yea, and will disciples, and exhorting rejoice, holding forth the them to continue in the faith, word of life. Acts 5:41, and that we must through They (Peter and John) de-much tribulation enter into parted from the council, re-the kingdom of God." Rejoicing. Yet they ceased not joice in tribulation. Rom. to teach, and preach Jesus 5:3, "Rejoice in hope of the Christ.

Paul and Silas prayed, and tions also." sang praises unto God." Psa. II Cor. 7:4, "I am filled 32:7, "Thou shalt compass with comfort, I am exceed-me with songs of deliver- ing joyful in all our tribulaance." Ex. 15:1, "Then sang tion." Rev. 7:13-14, "What Moses and the children of are these which are arrayed Israel this song unto the in white robes? And whence Lord, saying, I will sing came they?... And he said unto the Lord, for he hath to me, these are they which

rejoice." Psa. 68:3, "Let the in the blood of the Lamb." righteous be glad; let them Rev. 15:3, "And they sing rejoice before God: yea, let the song of Moses the servthem exceedingly rejoice and ant of God, and the song of sing praises to his name." the Lamb, great and mar-Psa. 98:1, "O, sing unto the velous are thy works, Lord Lord a new song, for he hath done marvelous things." I 7, 9, "Let us be glad and repeter. 1:8, 5, "In whom, joice, and give honour to though now ye see him not, him: for the marriage of the yet believing, ye rejoice with Lamb is come. Write, blessjoy unspeakable and full of ed are they which are called

is come." I Thess. 5:16, "Re- unto salvation ready to be revealed in the last time.

glory of God, and not only Acts 16:25, "At midnight so, but we glory in tribula-

triumphed gloriously." came out of great tribula-Psa. 5:11, "Let all those tion, and have washed their that put their trust in thee robes, and made them white

glory. Who are kept by the unto the marriage supper of

me, these are the true say- Christ we want to note the

ings of God."

to be happy, cheerful, to be ment meaning of these comfull of joy, a pleasureable mandments. sensation, to feel joyful, The first great pleasure of satisfac-reads, Thou shalt have no tion.

Hymn

Rejoice at the birth of our heaven born King,

doth bring.

We will own him as Profit, and as King,

While glory and honour unto Him, we bring.

The day of salvation to all now proclaim.

joice in thy name.

Ye poor wandering wretches, come hear his sweet voice,

Come make him ever, your most blessed choice.

Come sit at his feet, and instruction receive.

While life and salvation He freely will give.

Hartville, Ohio.

THE TEN COMMANDMENTS

Anna Flora

Moses. We find only shalt them to that Christ taught same things.

the Lamb. And he said unto through the teachings of way in which He uses and The word rejoice means: completes the New Testa-

commandment other Gods before me. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, Who grace and salvation to sinners and with all thy mind." Matt. 22:37.

The second, Thou not make unto thee any likegraven image or ness of anything that is in heaven above, or that is in While thousands and millions re- the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them for I Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and the fourth generation of them that hate me; and shewing mercy unto thousands them that love me, and keep my commandments. Then saith Jesus unto him, "Get In Exodus the 20th chap-thee hence, Satan: for it is ter we find the Ten Com-written, Thou shalt worship mandments as God gave the Lord thy God and him thou these Matt. 4:10.

In following The third, Thou shalt not

take the name of the Lord wherefore the Lord blessed throne: nor by earth, for it upon the Sabbath is his footstool: neither by When Christ was crucified, Jerusalem: for it is the city He did not rise on the Sabof the great King. Neither bath but on the first day of shalt thou swear by thy the week. The apostles did head, because thou canst not not stress the Sabbath Day. make one hair white or We find that they came toblack. But let your com-gether on the first day of munication be, yea, yea: nay, the week. nay: for whatsoever is more The fifth,

thou shalt not do any work, father or mother, let him die thou, nor thy son, nor thy the death." Matt. 19:19, daughter, thy manservant, "Honor thy father and thy nor thy maid-servant, nor mother: and, thou shalt love thy cattle, nor thy stranger thy neighbor as thyself."
The sixth, Thou shalt not in six days the Lord made kill. Matt. 5:21-22, "Ye have heaven and earth, the sea, heard that it was said by and all that in them is, and them of old time, thou shalt

thy God in vain; for the the Sabbath day, and hallow-Lord will not hold him guilt-ed it. Mark 2:27-28, "And less that taketh his name in he said unto them, the Sabvain. Matt. 5:33-37, "Again, bath was made for man, and ye have heard that it hath not man for the Sabbath: been said by them of old Therefore the Son of man is time, Thou shalt not for-Lord also of the Sabbath." swear thyself, but shalt per- We find that Christ did not form unto the Lord thine keep the Sabbath in the oaths: but I say unto you, strict order of the Jews. Swear not at all; neither by heaven; for it is God's with him for doing good

than these cometh of evil." father and thy mother: that The fourth, Remember the thy days may be long upon Honor thy Sabbath day, to keep it holy. the land which the Lord thy Six days shalt thou labor, and do all thy work; but the "For God commanded, sayseventh day is the Sabbath ing, honor thy father and of the Lord thy God: in it mother: and he that curseth

rested the seventh day: not kill; and whosoever shall

judgment, and whosoever our thy father and mother. shall say to his brother, Paul wrote in Eph. Raca, shall be in danger of "Let him that stole steal no the council, but whosoever more: but rather let him shall say, thou fool, shall be labour, working with his in danger of hell fire." Matt. hands the things which is 26:52, "Then said Jesus unto good, that he may have to him, put up again thy sword give to him that needeth." into his place: for all they The ninth, Thou shalt not that take the sword shall bear false witness against perish with the sword." thy neighbor, and the tenth,

not commit adultery. Matt. neighbor's house, thou shalt 5:27-28, "Ye have heard that not covet thy neighbor's it was said by them of old wife, nor his man-servant, that whosoever looketh on a that is thy neighbor's. woman to lust after her hath These two commandments committed adultery with her we find listed among other already in his heart." Mark things in Matt. 15:19-20, 10:11-12, "And he saith unto Mark 7:21-23. Luke 12:15, them, whosoever shall put "And he said unto them, husband, and be married to which he possesseth." another, she committeeth Thus we see how the ten adulterv."

callest thou me good? There than in the old law. is none good but one, that is Thou knoweth the commandments, Do not com- Good and bad men are mit adultery, Do not kill, Do each less so than they seem. not steal, Do not bear false -Coleridge.

kill shall be in danger of the witness, Defraud not, Hon-

The seventh, Thou shalt Thou shalt not covet thy time. Thou shalt not commit nor his maid-servant, nor his adultry: but I say unto you, ox, nor his ass, nor anything

away his wife, and marry Take heed, and beware of another, committeeh adul-covetousness: for a man's tery against her, and if a life consisteth not in the woman shall put away her abundance of the things

commandments are brought The eighth, Thou shalt not over into the new law. They steal. Mark 10:18-19, "And are given a deeper meaning Jesus said unto him, why and pressed upon us stonger

Dallas Center, Ia.

THE LORD OUR RIGHTEOUSNESS

Addendum

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It is the privilege of every his home is heaven. See II II Tim. 4:7, 8; I Peter 5:4.

that by accepting Christ you 7-9; Rom. 4:3-7. would have a sure title to Christ's obedience makes

God wants you to be saved. Heb. 2:11; Matt. 5:48. 31-32.

holy in God's measure. God power. John 1:11-13.

14; Rev. 21:27.

A man can never reach holiness, neither can he hold it by his works. Obedience to ordinances, combined with good works, cannot merit the holiness that justifies, nor can it merit any part of Christian to know that he is the holiness that justifies. saved, to know that if he dies A man can never develop or grow up to the holiness that Cor. 5: 1, 6; I John 5;13, 19; sanctifies. This holiness is a free gift purchased by Sinner, if you could know Jesus. Rom. 6:23; Eph. 2:

heaven, to eternal life, and holy, not ours. Rom. 5:17-19. that you could hold that If our obedience made title unto the end, would you holy, we could only claim a not accept him at once? II relative degree of holiness; Cor. 5:18, 19, 21; Isa. 53:5; but since Christ's obedience Rom. 3:24-25; 5:6, 8. makes holy it is absolute.

II Peter 3:9; I Tim. 2:4; Jno. How can we apply Christ's 3:16; Titus 3:11; Ezek. 17: obedience? He has already done his work. The gift is If you were in God's sight, ours if we will accept it. in God's measure as holy, as The Gospel is the power of pure, as perfect, as right-God to save every one that eous as Christ, would you believes. Rom. 1:16. You have any doubt about going have the Gospel and you beto heaven if you should die? lieve. You have the power Don't forestall yourself by to be saved, but you are not saying a man cannot be thus saved until you apply the commands and teaches that power does not come from his children are thus holy in the natural birth and it canhis sight. Matt. 5:48; 19: not be applied by following 21; Acts 20:32; Eph. 1:1; the dictates of our own wills, Philipp. 3:15; Heb. 3: 1; 12: choosing a church home

please, go where we please, God's Word for it that he and dress as we please. John was saved, that he was par-1:13; Rom. 13:14. That doned. Acts 8:39; 2:38; power is not applied by Mark 16:16. following the will of man, but by being born of God. can apply Christ's obedience,

born by his Word! that is, by tism. Rev. 22:17; John 6: the direction of his Word. 45; Heb. 5:9; John 3:16; I Peter I:23. By letting the Mark 16:16. Word direct us we apply the The Christian remains obedience of Christ, and holy, remains in a justified thus save our souls. James state, not by his own obedi-1:21; Gal. 1:3-4.

To be born of God is to be ence. Rom. 5:8-9, 19.

baptism are man's part in Heb. 10:26; 6:4-6. applying the obedience of To fail to obey Jesus Christ, in accepting the gift through ignorance, of the new birth. When place the Christian under man does his part he has condemnation, for he saved. Mark 16:16; Acts 2: the law. Rom. 4:8;6:15. 38.

does not pardon part but all; remains our substitute. II hence we are as holy as Cor. 5:21; John 7:17 (R. V.). Christ's obedience will make Since we are saved and us, which is as holy as sanctified by Christ's obedi-Christ. Rom. 5:19; Mark ence we are out from under 16:16.

The eunuch rejoiced after we have peace with God

where we can do as we baptism because he had

John 1:13; Matt. 15:14. and thus be justified by To be born of God is to be faith, repentance and bap-

ence, but by Christ's obedi-

born of water, and of the The Christian who wilfully Spirit. John 3:3-5. refuses to obey Christ in To be born of water is to anything falls back upon his be baptized. Mark 16:16; own works for holiness, and Acts 2:37-38; 8:35-39;22:16. then, like Peter, he has no Faith, repentance and part with Jesus. John 13:8;

of eternal life, in the work through weakness, does not God's Word for it that he is under grace, and not under

As long as the will is sub-When God pardons sins he missive to God's will Christ

condemnation (Rom. 8:1).

(Rom. 5:1), and we are no longer in bondage and fear. I John 4:17, 18; Rom. 8:15.

If a man says he loves Christ and refuses to what the Gospel directs him to do, he deceives himself. I John 2:4; John 14:21-23; 15:

All who want to be saved should not put Christ off longer, but accept him now. II Cor. 6:2; Heb. 3:7-8, 15: 4:7

Reader, will you go to judgment without being saved, without being clothed in Christ's pure righteousness? Give Christ vour heart now, give him your will now, or you may never be permitted to hear his call again. Rev. 3:20.

NEWS ITEMS

EDITORIAL ERROR

Sorry to say that there was an editorial oversight in the Sept. 15th Bible Monitor, page 7, in the next to last line of the poetry at the beginning of the article "Feetwashing." "After supper he did eat," the Dunkard Brethren church does not understand the scriptures to teach that Jesus washed his disciples feet after supper but rather us an interest and an understandbefore. He rose from supper, so ing of the Bible that we may be

ciples feet and then sat down and ate the supper with them.—Editor.

BIBLE STUDY BOOKS

The first book for our Bible Study work, "The Bible Outline," is ready for distribution to any one. This book covers briefly the dates, places and events of the entire "The Old Testament History will follow in about five months and "The New Testament tory" will follow in about months. These books should studied in the order in which we are having them printed.

The Bible Outline is a 90 page book with a durable flexible cover. The cost is 45 cents each plus 5 cents postage, \$2.60 for six copies plus 10 cents postage and \$5.10 per dozen plus 15 cents postage. Please and sales tax if it is required on such sales in your state. For example, residents of Ohio would be required to pay two cents tax for one book and seven cents for six books; while churches buying them would not need to pay tax.

Make all checks or money orders payable to Elder Melvin C. Roesch, treasurer, Wauseon, Ohio, and mail them with your orders to Elder Ray S. Shank, 216 W. Marble Mechanicsburg, Pa. Anyone any congregation, who will these books and does not feel able to pay for them, write to Bro. Wm. Root, 1007 Main St., Great Bend, Kans., the secretary of the General Mission Board; and state circumstances and how many books you can use.

May these books help to create in it was still there, washed His dis- able to use and understand it as

tools that we use in our temporal and doctrine of the Gospel. life.

The Bible Study Board.

WESTERNPORT, MD.

The Broadwater Chapel congregation held their series of meetings God bless and watch over all of beginning Aug. 14th, with Bro. Ad-like precious faith. dison Taylor of Wauseon, Ohio, preaching Saturday evening and Sunday morning which we all appreciated. On Sunday evening our evangelist, Bro. Otto Harris. of He Antioch. W. Va., took charge. preached for us each throughout the week, proclaiming 1948 at 7:45 p.m. the Holy Word of God to all of us. was opened by singing two hymns Two precious souls were added to the church by baptism.

On Aug. 21st we assembled for the Lovefeast services. In our evening 55 surrounded the Lord's table, with Bro. Vern Hostetler of Pleasant Ridge, Ohio, officiating. We were thankful for the visitors which were present from seven congregations. While we can only thank you, may God richly bless you.

Our revival closed on Sunday, Aug. 22nd, with a harvest meeting. Remember Broadwater Chapel congregation in your prayers.

The Broadwater Chapel congreregular quarterly gation met in quarterly council Sept. 25th, with opening hymn No. 706, scripture reading and prayer by Bro. Geo. Jonas Broadwater Dorsev. Eld. took charge of the meeting.

The business opened reading of the previous minutes treasurer's manner. water gave the members a very ad-

well as we use and understand the monishing message on the

We are asking for an interest in the prayers of the faithful in our every behalf. May we strive continue for the purpose of serving Christ and the Church. Bro. Joe Gilpen led the closing prayer. May

Carl H. Broadwater, Cor.

NORTH CANTON, OHIO

We the Orion congregation met evening in council Friday evening, Oct. 8, The meeting and scripture reading by Bro. Paul Myers from Psa. 19 and prayer. Our presiding Elder took charge of There was a good the meeting. attendance of members.

> The business that came up before the meeting was disposed of in a Christian manner. We elected officers for the coming year. decided to hold our fall revival starting Oct. 24, with Eld. George Replogle as evangelist. Looking forward for great joy in the Lord Jesus Christ. It takes much prayer for a good revival. The Holy Spirit must rule and direct. Start a revival in us, Oh Lord, so souls may find Jesus Christ, their Savior. In these latter days, with sin abounding about us on every side, we must be on fire for God. Praise Holy Name and His saving Grace.

We intend to hold our Lovefeast with the Nov. 6th, beginning at 11 a.m. We invite all that can to come and report. All new fellowship with us. Oh what joy business was taken care of in a there is in the Lord's work. It is Bro. Broad- just a taste of Heaven.

Grover Busser, Cor.

ASTORIA, ILL.

once again blessed with the privi- all these things shall lege of enjoying another com- unto you." munion service on Sept. 11th and 12th.

Meeting was opened by singing the hymn, "My Closet My Temple." Bro. Sherman Reed read the ex- We, the Mechanicsburg Dunkard work toward the highest standard Saturday, Oct. 9th, beginning above reproach.

and Bro. Emanuel Koontz then took I Cor. 13 and leading in prayer. charge. Appropriate hymns were After hymn No. 381, Bro. Ammon in a quiet manner.

nouncements coming. We do so need the en-Demuth officiated. couragement derived from gether.

On Sunday we had wonderful remembered. services. Bro. Ray Reed gave a very earnest talk in the afternoon. with us: Eld. A. G. Fahnestock and We pray that God might ever be Bro. Ammon Keller from Lititz, Pa.; with this young man as he lives to Bro. Stump from York Pa.; Elder be of service to the church, that he James Kegerreis and Bro. Gibble might be given the wisdom and from Bethel, Pa. Sunday morning courage to carry out and exhort Sunday school opened at 9:30 with the principles Jesus taught.

Sister Sherman Reed, Bro. and hymnNo. 49 and Bro. Shank read Sister Koontz, Bro. and Sister Ray I Thess. 4 and led in prayer. Bro. Reed, Sister Elma Moss and Sister Clayton Weaver brought the mes-Josiah Flora. We are always glad sage from I Thess. 5. Hymn No. for visitors and anyone at anytime 700 was sung and Bro. Ebberly led is welcome to come and be with us. the closing prayer.

May we always look to God first We had dinner in the basement

for help to bear our burdens and rely on Him as our Leader. "Seek The Astoria congregation was ye first the kingdom of God, and

Elta Blythe, Cor.

MECHANICSBURG, PA.

amination service and urged all to Brethren church held our Lovefeast of thought and to live our lives 2:15 p.m. with hymns Nos. 210, 351 and 201. The meeting was opened Bro. O. P. Harman read John 13 by Elder A. G. Fahnestock reading

sung during this humble service Keller brought a message using that commemorates the life and Gal. 5:15-26 for a text. Next Bro. death of our Savior. Partaking of Stump read I Cor. 11 and spoke on the supper, bread and cup was done the examination service. Elder W. H. Demuth also spoke on the sub-Bro. H. R. Dickey lead the closing ject after which we were dismissed prayer, made the necessary an- with hymn No. 141. All things beand thanked the ing ready for the Lord's supper at visiting members nad friends for 6:30, the tables were filled and Bro. Sixty-three our partook of the sacred emblems. Alfellow members. We are thankful though there were not as many to God we can enjoy meetings to- with us as sometimes, yet we believe that this feast will be long

We had the following ministers attendance of 61. The preaching Visiting members were Bro. and service was opened by singing

and departed for our homes far and near. We thank all who came to help us worship. Our prayer is that the Lord may send showers of blessings upon us all.

Harry L. Junkins, Cor.

LITITZ, PA.

We, the North Lancaster county Dunkard Brethren church, plan to start our series of meetings Monday evening, Nov. 1st, with Eld. Lawrence Kreider from Bradford, Ohio as evangelist. We extend hearty invitation to all who can come to any of these meetings.

Susanna B. Johns, Cor.

GOSHEN, IND.

Our council meeting convened Friday evening, Oct. 1st. Hymn No. 382 was sung after which Elder Minor Leatherman read Psa. 46 and led in prayer. Eld. Harry Gunderman, our presiding elder, then took charge.

The previous minutes were read and some unfinished business was taken care of. The report of the deacons was given and a number of suggestions and admonitions that were received were presented. One especailly asked that some plan be worked out for a Bible is a beautiful plain church house study on the doctrines of the Bible located in the country, well situated that the younger ones may know for the convenience of a great what the Church stands for and community. We ask of you all to the older one who do know may have their minds stirred up in the efforts, whether they are in this way of remembrance. The other land of ours or abroad. business was completed. An offer- We are exceedingly grateful unto ing was taken and Elder Roy Swihart led the closing prayer.

QUINTER, KANS.

The Quinter church plans to start their series of meetings on Nov. 21, the Lord willing, and Bro. Donald Ecker of Littlestown, Pa., has consented to conduct them. On Dec. 4th and 5th we will hold our lovefeast, we desire all who can, to come and enjoy these meetings with us.

BETHEL, PA.

We, the Bethel congregation of the Dunkard Brethren church, met in open council Saturday evening, Oct. 2nd. The few items of business were disposed of in a pleasing Christian manner, and a season of Christian fellowship enjoyed. A great burden of discomfort was lifted at this time and the hearts of God's children rejoiced upon one beloved soul becoming reconciled with the church. Even though the power of the devil continues to take his toll, there are still those who can rise above those clutches.

Our mission point which was opened in the mid-summer at the Milbach church house fifteen miles from here, has brought much encouragement to the many who meet there every second and fourth Sunday evening of each month. It continue to pray for these mission

our Heavenly Father for the glorious blessings of life Sarah E. Yontz, Cor. through another two weeks series

of meetings. Our beloved brother held in the Plevna church Sept. 19, in the faith, Elder Melvin Roesch, Bro. Melvin Roesch gave the mesthrough the power of the Holy Leatherman and Bro. D. W. Hostet-Spirit, many sermons of admonition ler in the afternoon, each gave a and instruction. The Bread of Life spirit filled message. was broken freely and we surely know that much good was accom- series of meetings and plished in the strengthening of the two weeks with Bro. Melvin Roesch church and the touching of souls of as evangelist. He preached

day evening, Aug. 29th, and con- pray that the harvest meetings Sept. 12th. We praise our and attendance was good through-God and Lord Jesus for the serv- out the meeting. May the Lord ants of the Gospel who continue to richly bless Bro. Roesch boldly proclaim the way of Salva- efforts he put forth. tion. The door of life was wide open throughout the season of wor- with all day meeting. Bro. Roesch ship, but none chose to enter in. gave the message in the forenoon. We are thankful for the seed of Bro. Howard Dickey and Bro. J. P. truth that was sown and pray that Robbins gave the message in the it may soon yield the fruit of afternoon, Bro. Robbins gave the eternal life.

Lloyd Reed.

PLEVNA, IND.

The Plevna congregation met in council Sept. 10. The meeting was opened by singing, Bro. Harley Rush read the 12th chapter of Romans. Bro. Elzie Weimer led in prayer. In the absence of our elder, Bro. Emanuel Koones took charge.

Minutes of last meeting were Several items of business read. came before the meeting. The regular offering was taken. The church treasurer gave his report. Bro. Koones gave us some admonition and closed with prayer.

The joint Harvest meeting of the be found faithful in His service. Plevna and Midway churches was

Wauseon, Ohio, brought to us sage in the forenoon, Bro. Minor

In the evening we began those who met with us as friends. Word with power, although there Bro. and Sister Roesch joined us were none added to our number, in these Christian efforts on Mon- the good seed has been sown, we tinued with us to the closing of our gathered in ere long. The interest

Our Lovefeast was held Oct. 2nd examination sermon at 7:30 a.m.; 106 surrounded the Lord's with Bro. Roesch officiating.

We were glad to have with us so many from adjoining churches including 13 ministering brethren.

On Sunday, 158 were in Sunday school. Bro. Lawrence Kreider taught the lesson to the school, the regular teachers took charge of the primary classes.

After the Sunday school Bro. H. H. Gunderman opened the services, Brethren Kesler, Parker, Dickey, Hostetler and Roesch each gave a short message, truly spiritual feast. The meeting came to a close on Sunday evening.

We believe we have all been strengthened and builtup in the faith of the Gospel. May we ever

Tena Weimer, Cor.

THE SACREDNESS OF SPEECH

Norman B. Harrison

Speech is God's creative gift, the mark of a man that differentiates him from all other orders of creation, showing him to be a sharer in the attributes of Speech is the vehicle of the soul, the spiritual, non-material function of the body. Speech is freighted merely breath intelligence — that breath passed through the vocal cords to give it audibilitv.

Thus speech is powerful, nav irresistible, because it is concentrated personality. Money is but the medium of exchange for what man possesses; speech is the is and purposes. The whole reach of intellect, the whole gamut of sensibilities, the whole range of passion, whole lifetime's ambition. can be pressed into the com-—these words pierce life of another, for better, for worse, for weal or for woe. A word at the door-gone and forgotten?

—has changed the man's entire day at his desk; its very tone still ringing in his inner ear, he is glad or sad, upor downcast, feeds upon it; so powerful is speech.

A Solemn Responsibility

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt be condemned." 12:36-37.

Not merely will He "render to every man according to his deeds" Rom. 2:6, but equally according "words." Words may be more forceful, more aging than deeds. more truly and intuitively change of what man himself reflect the heart-treasure of the "good man" and the "evil man" vs. 35. Nor must we neglect to note that the Unpardonable Sin is not in action but in speech—"Whosoever speaketh against the pass of a dozen words. And Holy Ghost, it shall not be the forgiven him, neither in this very marrow, the heart, the world, neither in the world to come." V. 32.

But is not past speech step in parting—just a word no; that is the solemnity of

revision, as when a man shall not take the name of prints his words and sends the Lord thy God in vain;" them forth, fixed and in-but also "Swear not at all," effaceable.

white-winged birds;

But you can't do that when you're flying words."

delete? How much revising pure soul. would you wish to do? Yet, sad to sav. it cannot be done.

A Serious Fault

communication be, yea, yea; James 3:6, 8. Nay, nay; for whatsoever is evil." Matt. 5:34, 37.

how seriously it is infring-a channel along which those ing upon the commandment fires creep out of their conin its flippant use of God's fines to blister and bite, to gift of speech. The com-sting, poison, wound. The

it. Gone beyond recall or mand is not merely "Thou even taking account of "fool-"Boys flying kites haul in their ish talking and jesting." Eph. 5:4.

The slangist should pause to consider; the oft-uttered Then the responsibility in- "Gee," more properly G-, creases with the volume is merely G(od) but half-You, dear reader, are the un-spoken—a coward's way of witting creator of a library. swearing. The same is true You average five thousand of "Gosh"; it is Go(d), the words daily, a good sized last letter shaded off into a book monthly. How many "shush," as though ashamed monthly volumes have you to utter it. So "Good Gracto your credit? Multiplied ious" is swearing by indirecby how many years? How tion; none is "Good" but many feet of library space? God, and none "Gracious" Confronted by your spoken but He, Luke 18:19; Psa. sentiments, how many un- 103:8. Simplicity of speech kind, impatient, unworthy is the sign of strength. Pure things would you desire to lips unveil the beauty of a

A Satanic Weapon

"The tongue is a fire, a world of iniquity . . . set on "I say unto you, swear not fire of hell an unruly at all; But let your evil, full of deadly poison."

James tells us there is a more than these cometh of subterranean connection between the evil tongue and A jazz age is heedless of the powers of hell, making it weapon of Satan, charged The sprinkling in of the with his venom. Our most salt is a fine art. We recall sion seized by Satan, turned most marked facility for to his own ends!

tion comes to speak those no seeming effort and never sharp, razor-like words, cut-with offense. The secret? ting, critical, unkind, let us Morning by morning he fed recall that even "speaking his mind and heart on spiritthe truth" is not the guaran- ual food. Having come from tee of a Christian tongue; it very real converse with his is "speaking the truth in Lord, it was only natural for love," Eph. 4:15. Love at him to continue that conthe roots of the tongue verse with men as occasion makes the mouth a fountain offered. It was the overflow for heaven's blessing; and of the fountain within (John hell is robbed of its power 4:14), nothing artificial or to blight and curse.

should not be. Now the salt. positive.

A seasoning of Salt

ways with grace, seasoned everlasting life." "Thou with salt." Col. 4:6.

"Seasoned" does not mean life." John 5:24; 6:68. all salt. Seasoning is but a

mouth becomes an opening Neither man nor God is through which hell pours its profited by a forced obtrushatreds; the tongue a iveness of spiritual converse.

God-like power of expres- a dear friend who had the turning the conversation The next time the tempta-into spiritual channels, with stilted, a blessing to all. Let So far our meditation has us practice the art; the been negative—what speech world so much needs the

A Saving Agency

"He that heareth My "Let your speech be al-Word and believeth . . . hath hast the words of eternal

Speech saves. Words consmall proportion of the food vey eternal life. The faith -a mere sprinkling. Yet it of our Lord Jesus is not priso permeates the whole as to marily one of works but of render it pleasant to the words. He came to impart palate. The seasoning should life—by word of mouth be seasonable; otherwise it from Himself to us. His defeats its own ends. person and work are guarantees of reality in His sick bed, at the social func-Word. Nay, He is Himself tion, in the gathering "The Word" — His being worship—only words speaks life to those who re-spoken, let that which money ceive Him.

-by matching His word of brought untold comfort, uplife with our word of faith. rooted sin's power to defeat, "If thou shalt confess with given to life a new wealth of thy mouth the Lord Jesus meaning, sent a man out to thou shalt be saved" do new things for God. Yes, Rom. 10:9. And that con-a man's name is fession of Him here on earth written in the Lamb's Book will call from our Lord a of Life because we spoke. similar confession of us in Words! winged by the Spirit. the glory, Luke 12:8. Have If words will do all this, and you said yours? Then your nothing else will, God gives Saviour is but waiting His us grace to say the right opportunity to respond, tak- words every moment ing your name upon His every day! precious lips "before the angels of God."

A Spiritual Instrument

"The entrance of Thy words giveth light." Psa. 119:130. "The words that I speak unto you, they are and they are life." 13:15. spirit John 6:63.

fits, light and life itself, are suredly and supremely ministered to us through ceptable to Him? Here it is speech—through words that —not works, but words. are vitalized with the love. Words of adoration the power, the very life of praise, springing from the God Himself. And this min-fountain of a heart istry has been given to us to flowing with gratitude perform. On the street cor- Him, ascending from your ner, at the desk, beside the lips as the altar of the sweet-

cannot buy, dearer than life Likewise salvation comes itself, has entered the heart, to us through our own words has quickened new purposes,

A Sacrifice of Praise

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." Heb.

Would you, dear reader, Life's most priceless bene- engage in service that is asest sacrifice known to God. get church members lined Such is the "fruit" He is up. seeking from His saving grace and indwelling pres-rider, in over-emphasizing ence—His gift of speech certain Bible doctrines. turned back to Him in blessing. "Whoso offereth praise ed to any questionable habit glorifieth Me."

Sel. by Ethel Back.

DON'T FOR PREACHERS

Don't fail to study

God's Word diligently.

2. Don't fail to commune with the Lord daily in prayer.

3. Don't fail to put on the

whole armor of God.

unadulterated Word of God.

5. Don't fail to exhort what you preach. and rebuke when necessary to do so.

6. Don't become inactive along any line of Christian work to which you have been minister Scriptural called.

7. Don't depend on self or self acquirements to accom-couraged when difficulties plish your Christian work.

8. Don't be a parrot in preachers.

9. Don't preach to tickle the ears of the hearers.

10. Don't seek popularity any line.

in the Lord's service.

method in endeavoring to trines of God's Word.

12. Don't be a hobby

Don't become addict-13.

in your life conduct.

Don't use gestures while preaching that would detract from the Gospel message.

15. Don't emphasize the personal pronoun, I, or me.

16. Dont' place the food too high for the lambs to reach.

17. Don't fail to speak loud enough that all present 4. Don't fail to preach the can understand the message.

18. Don't fail to practice

19. Don't become a slacker or shirker in your Christian work.

20. Don't neglect to adcipline to transgressors.

21. Don't become arise in your field of labor.

22. Don't become weary trying to imitate popular in well doing in the Master's service.

> Don't make compro-23. mises with the world along

24. Don't fail to emphas-

11. Don't use the club ize all the fundamental doc-

Christ in your teaching, write a book about the situpreaching and living.—J. S. ation in Germany, but that Shoemaker in the Gospel he felt more like writing a Herald.

WARNS

American Secularization Follows German Pattern

A warning that America help others. I am not "is moving along the same weak but there is someone road that led to the ruin of whom I can strengthen. Germany" was sounded here My life is not so ruinous but by Dr. Julius A. Bodensieck there is some life that I can as he returned to the United build up. And I shall best States after serving two build up my own life if I vears abroad as Protestant seek ever to build up the liaison between the Ameri-lives of other men. can military government Read I Cor. 14. and the Evangelical church in Germany.

Asserting that the real cause of Germany's downfall We are amazed to see was "its apostasy from modern advertisements, bill-God," Dr. Bodensieck de-board-size, for old-fashionplored the trend toward ed snuff. Senator Clyde secularization of American Hoev said he was amazed, life."

dependency on God."

25. Don't fail to magnify that he had been asked to similar volume on America to stress the dangers facing this country today.

-Glenn Price.

MY EDIFYING

I am not so unwise, but I have some wisdom that will

STILL "SNUFFING"

too, when he found "This trend is evident," he much of the snuff is being said, "in our worship of suc-used today. "I thought cess and money, our national people had quit using it," he pride, our whole material-said; but he told colleagues istic philosophy. We need on a senate agricultural repentance and a sense of commission that 42,000,000 pounds of snuff would be Dr. Bodensieck added used this year, according to

tobacco representatives. Now threatens our Snuff is powdered tobacco to be inhaled through the nose. It is so called because it is "snuffed," or sniffedbut the name is peculiarily apt in that tobacco in any effect form has the "snuffing" out the candle of life before its time.—Exchange. Sel. by Ethel Beck.

IT DOESN'T MAKE SENSE

By E. C. Geeding

It doesn't make sense—this traffic in booze.

While millions are starving bread:

The money we spend for the liquor we drink

Should be shared with our fellows instead.

It doesn't make sense—this spending for booze,

And hence it is wrong as can be To squander our money for what is not bread

In this land of "the home of the free."

It doesn't make sense—this prodigal waste,

This wastage of money—and worse, The liquor men drink makes them animals-beasts;

To their friends and their families a curse.

It doesn't make sense—this wastage of cash,

debt

doom national scale,

We'd better be dry than be wet.

It doesn't make sense-nor dollars, not cents,

To squander our earnings for booze While the money we waste is needed for food;

Is needed for shelter and shoes. Sel. by Ethel Beck.

SENTENCE SERMONS

A saint is a sinner who keeps on trying.

Do not dwell on unpleasant thoughts of the but think optimistic regarding the future.

Acceptance with God is the only proper criterion of right to Christian fellowship. Whom God receives. men cannot lawfully reject.

He who purposely cheats his friends, would cheat his God.

The longer we dwell on our misfortunes the greater is their power to harm us.

Love and friendship is the only cement that will ever hold the world together.

Love, and brotherhood is While a burdensome, staggering the only means to prevent war.

BIBLE MUNITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKSGIVING

Once again our glad thanksgivings Rise before our Father's throne, As we try to count the blessings Of the year so swiftly flown.

As we trace the wondrous workings Of his wisdom, power, and love, And unite our Holy! Holy! With the Seraphims above.

He has blessed our favored country, With a free and bounteous hand; Peace and plenty in our borders, Lil erty through all our land: And although our sins and follies Oft provoke Him to His face, Mercy still restrains His judgment, And prolongs our day of grace.

As we gather round our firesides On this new Thanksgiving Day, Time would fail to count the blessings

That have followed all our way: Grace sufficient, help and healing, Prayers oft answer'd at our call; And the best of all our blessings, Christ Himself, our all in all.

While we love to count the blessings, grateful for the year that's gone, Faith would sweep a wider vision Hope would gaze yet farther on:

For the signals all around us Seem with one accord to say "Christ is coming soon to bring us Earth's last, best Thanksgiving Day." A. B. Simpson in Christian Monitor.

THANKFUL

"Let the peace of God rule in your hearts, to the which also ye are called in body; and be ye thankful." Col. 3:15. It brings joy and satisfaction the peace of God, the only rules peace. in hearts. Charity and peace of God will unite us together in one body and behoove us to give thanks.

"Be ye thankful." Definitely impressed with a sense of kindness received and being ready to acknowledge it—Webster. Let us meditate on the advice of the beloved apostle Paul, Be ye thankful, I am convinced that this may have an entirely different meaning than the usual

our very heart—as the Bible ness. expresses it, has been impressed by the blessings and kindness that God has shown But it does not toward us. stop there, for we feel our indebtedness to God and are willing to acknowledge it to

one day a year. Are we mitted to enjoy. satisfied with that kind of Let us draw our minds to thanks? Do you think that what brought the observance meager worship and praise? ago people far from

ness and affliction, when our country to be free. by actual combat or by the part of their number died

thoughts for Thanksgiving products which they manu-Day, especially the way that facture. Oh how we should it is generally observed. daily be thankful as the In order for one to be Lord continues to give us thankful, it must come from sufficient food, clothing, the heart. According to our religious liberty and a readefinition, our inner being, sonable pursuit of happi-

THANKSGIVING AND PRAISE

J. F. Marks

Him in the form of thanks- Again we are approaching giving, praise and adoration. the time of the year when a From people's expressions, special day is set aside for we gather that there are thanksgiving. I believe it is many yet, in this sinful well for us to give thanks world, who feel it their duty and praise to God for the to give thanks to God at least many blessings we are per-

God is satisfied with such of this day. Many years Be ye thankful. Do we shores were hindered from have any things to be thank-freedom of worshiping God ful for? When we hear of in the way they believed. many suffering from sick- They sailed to the shores of

whole multitudes are stary- Their first experince in ing and improperly clothed, this country was indeed sad. when many are deprived of Many hardships were theirs. religious liberty and the They were faced with a very persuit of happiness, when cold winter and did not have many are being trained to sufficient food and clothing. kill their fellowman either The results were that a large

from sickness. When spring God's ways are not our came those that survived ways. Surely as far as poswere busy and worked hard sible we should be content preparing for the necessities with the conditions God has of life. In the fall the results presented us and press onwere that they had many of ward and foreward doing God's blessings. A day of God's biddings. If we are thanksgiving was set aside scoffed at, criticized, and as the expression of their falsely accused we still have thankful hearts.

prosperity of having plenty faithful. A woe is proof most of every thing in our nounced upon the transgresday. Even with God's sor. bountiful gifts many are not "When thou hast eaten satisfied with God's bless- and art full, then thou shalt humans are. If we must be-the good land which He has come a transgressor to gain given thee." Deut. 8:10. something in this world Surely we are living in a surely we are best off with-wonderful country, the land out it. The way God has of the blest, then to think blessed us during the past how unthankful and dis-

Christians heart is filled ciples began to rejoice and have no desire for anything for all the mighty works that should not be theirs. that they had seen." How sad to think of the 19:37. Today we as a church false activities under the should be united in praising cloke of religion. Hypocrisy and thanking God for His instead of Christianity. mighty works and every Many things that should not thing He is bestowing upon be confront us.

blessings flow.

no reason to be discouraged. Are we thankful enough A blessing and a great refor the conveniences and ward is promised to

How unsatisfied we bless the Lord thy God for should give us many reasons satisfied a spirit is manifestto pour out our hearts with ed by many people.

thankgiving and praise. "And when he was come Praise God from whom all nigh, even now at the descent of the Mount of Olives, the I am convinced the true whole multitude of the diswith thankfulness. They praise God with a loud voice 118

BIBLE

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If we forget to be thankful it will result in trouble father which has made us and sorrow. Do we praise and thanks to the inheritance of the saints in Lord for the labor put forth light." Col. 1:12. for the upbuilding of His into his gates with thanks-Kingdom here on earth, or giving, and into his courts are we trying to hinder and with praise: be thankful discourage the work.

There are many things go-name." Psa. 100:4. ing on in this world that we We are now near the end cannot be thankful for but of harvesting the crops of still more that we should be the year. How well God has thankful for. We should be blessed us with especially thankful for the and rain that plan of salvation through bountiful crops. Surely we God's great love. We should have great reasons to pour

MONITOR hindered in worship through the laws of the land. Do we fully appreciate the great opportunities that are ours. Are we taking advantage of ard Brethren Church in the plant them or are we too much in-of the Record Printing Co., Com-mercial Printers, 2-4 South Miami terested in the unnecessary things of life and even become a hinderance to others.

We may be busy doing many things that should not be done. We may meet many trials in life. Still we have no reason to let the things of life keep us from offering praise and thanksgiving to God. We need a thankful spirit in our every day life.

"Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Psa.

"Give thanks unto the offer meet to be partakers of the unto him, and bless

brought be thankful that we are not out our hearts with thanksgiving and praise to God. Rd. No. 1, Felton, Pa.

GIVE THANKS

Ethel Beck

Thanks for our friends, yea, and thanks for our foes.

Thanks for the burdens that only God knows.

Thanks for the pressure that pressed us to God.

Thanks for the staff, also thanks for the rod.

Thanks for God's presence step of the way,

gained day by day,

Thanks for His power and victory

ed hard for what they have God continually. and they have earned it, so For what should we thank

the Lord for His goodness, should be given for and for His wonderful works His goodness, mercy, and to the children of men." holiness. Psa. 107:8 "Offer unto unto the Lord; for He is

thy vows unto the most high." Psa. 50:14. "Enter into His gates with thanksgiving and into His courts with praise." Psa. 100:4. "It is a good thing to give thanks unto the Lord, and to sing praises unto name most high." Psa. 92:1.

"Not that we are ient of ourselves to anything as of ourselves: but our sufficiency is of God."

II Cor. 3:5.

Now why should we thank God? By these verses above Thanks for new heights we have We see it is our duty because of His goodness manifested Thanks for His Spirit now dwelling toward us. We owe Him all praise and honor due unto His name. Then too, it is a good thing to do. David, the When we think of our Lord Jesus, and Paul conmany blessings both tem-tinually gave thanks and poral and spiritual, we praise to God. We also must scarcely know where to be-realize our dependence on gin in giving thanks. Some God. We are not sufficient people think they have work- of ourselves, but we need

why give God thanks? If God? We should first thank we do not get the needed Him for what He is and sunshine and rain for our what He does for us. Our crops our labor is in vain. prayers should start with "Oh that men would praise praise and thanks. Thanks "O give thanks God thanksgiving; and pay good: for His mercy

He watereth the hills from praise. His chambers: the earth is After we have been saved Psa. 104:10-14.

hearts with food and glad-every place." II Cor. 2:14. ness." Acts 14:17. As Pual suffered so many hin-God for the spiritual bless- he was grateful to God for for His unspeakable gift." triumph. Do we II Cor. 9:15.

dureth forever." Psa. 136:1. inheritance of the saints in "Sing unto the Lord, O ye light: who hath delivered us saints of His, and give from the power of darkthanks at the remembrance ness, and hath translated us of His holiness." Psa. 30.4. into the kingdom of His dear Everyone should thank Son: in whom we have re-God for the temporal things demption through His blood, of life. "He sendeth the even the forgiveness of sins." springs into valleys, which Col. 1:12-14. How thankful run among the hills. They we should be for the bless-give drink to every beast of ings of salvation. This the field: the wild asses should be a part of our daily quench their thirst. By them prayer. Just to think what shall the fowls of the heaven all the Lord Jesus has done have their habitation, which for you and me, should stir sing among the branches our hearts to thanks and

satisfied with the fruit of from the guilt and penalty Thy works. He causeth the of sin, we should thank God grass to grow for the cattle, for His power to overcome and herb for the service of day by day. "But thanks man: that he may bring be to God, which giveth us forth food out of the earth." the victory through our Lord Jesus Christ." I Cor. "Nevertheless He left not 15:57. "Now thanks be unto Himself without witness, in God, which always causeth that He did good, and gave us to triumph in Christ, and us rain from heaven, and maketh manifest the savour fruitful seasons, filling our of His knowledge by us in Christians we should thank drances and afflictions that ings. "Thanks be unto God deliverance, victory and thank Him for it?

"Giving thanks unto the When we think of the Father, which hath made us heavenly riches yet in store meet to be partakers of the for the children of God, our

hearts swell with gratitude thank God. "But as it is things; and I will be His God, but the Spirit which is and He shall be my son." God; that we might know Rev. 21:7.

ly fellowship. "But God, 2:9-12. who is rich in mercy, for Paul thanked God for His great love wherewith Christian service. "And I He loved us, even when we thank Christ Jesus our were dead in sins, hath Lord, who hath enabled me, quickened us together with for that He counted me Christ, (by grace are ye faithful, putting me into the saved); and hath raised us ministry; who was before a up together, and made us to blasphemer, and a persecusit together in heavenly tor, and injurious: but I places in Christ Jesus: that obtained mercy, because I in the ages to come He might did it ignorantly in unbeshew the exceeding riches of lief." I Tim. 1:12-13. Should His grace in His kindness to- we not also thank Him that ward us through Christ He enables us for the task Jesus." Eph. 2:4-7.

We have access to spiritual knowledge for which we for this is the will of God in

and praise. "Blessed be the written, eye hath not seen, God and Father of our Lord nor ear heard, neither have Jesus Christ, which accord-entered into the heart of ing to His abundant mercy man, the things which God hath begotten us again with hath prepared for them that a lively hope by the resur- love Him. But God hath rerection of Jesus Christ from vealed them unto us by His the dead, to an inheritance Spirit: for the Spirit searchincorruptible, and undefiled, eth all things, yea, the deep and that fadeth not away, things of God. For what reserved in heaven for you, man knoweth the things of who are kept by the power a man, save the spirit of of God through faith unto man which is in him? even salvation ready to be re-so the things of God knowvealed in the last time." I eth no man, but the Spirit of Pet. 1:3-5. He that over-God. Now we have received, cometh shall inherit all not the spirit of the world, ev. 21:7.
We thank Him for heaven-given to us of God." I Cor.

to which He calls us?

Christ Jesus includes the I would ye should under-1:6-9. Even though gospel: For I know that this us if we are faithful. the supply of the Spirit of to suffer for Christ. Jesus Christ, according to my earnest expectation and but in everything by prayer my hope, that in nothing I shall be ashamed, but that thanksgiving let your rewith all boldness, as always, quests be made known unto so now also Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:12, 19-20.

Peter encourages saints through trying times, to rejoice in their future hope. "Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your being much more precious than of gold that people." Psa. 35:18. "Give perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing Jesus Christ: whom having not seen, ye love: in whom, among unbelievers. "Therethough now ye see Him not, fore I will give thanks unto

concerning yet believing, ye rejoice with you." I Thess. 5:18. This joy unspeakable and full of unpleasant glory: receiving the end of things in life and those dis-your faith, even the salvatressing to the flesh. "But tion of your souls." I Pet. stand, brethren, that the faith be tried and we are in things which happened unto heaviness for awhile, we can me have fallen out rather thank God for His presence, unto the furtherance of the and for the glories awaiting shall turn to my salvation apostles counted it joy that through your prayer, and they were considered worthy

"Be careful for nothing; and supplication with God. Phil. 4:6

When shall we thank God? We have already considered in times of trial as well as in times of joy. We should thank Him daily for the temporal and spiritual blessings. Also in public worship and among believers. will give Thee thanks in the great congregation: I will praise Thee among thanks unto the Lord, call upon His name, make known His deeds among the people." of I Chron. 16:8.

We are to give thanks

Thee, O Lord, among the heathen, and I will sing praises unto Thy name." II Sam. 22:50. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. takes in a lot—at all times of and for all things. Our life should be one of continual praise and thankfulness unto o God. Obedience to His word will show our gratefulness as well as expressed by our lips.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thank-

ful." Col. 3:15

Thankful for all life's leanness here below,

For all earth's little heartbreaks and despairs;

For every loss sustained, that might know,

How much, how very much my Father cares;

Thankful for every wound unto my pride,

For all ambitions of the flesh that failed,

For poverty and pain, and dreams denied—

To teach me how completely Christ prevailed.

"In everything give thanks," seems hard at first,

But, oh, it is the gate through which I see,

When men forsake and life has thanking you for the done its worst, poems and thoughts of con

The Christ of God who hung on Calvary—

And gave me so much to be thankful for,

Though all else fails, how could I ask for more?

—Helen Frazee Bower. Dallas Center, Iowa.

NEWS ITEMS

PIONEER, OHIO

On Sept. 12th, 1948, the Pleasant Ridge congregation held our Harvest meeting. This opened a two weeks' series of meetings with Bro. Paul Myers of the Orion congregation near North Canton, Ohio. Bro. Myers gave us many splendid sermons, teaching us many truths of the Bible, which if we obey we can feel that we are on our way to Heaven and immortal Glory. Pray for this young Brother that he may be the means of winning many souls to the Savior, and may we pray for the up-building of the Holy cause. The meetings were closed with a Lovefeast Sept. 25-26, which was well attended.

H. A. Throne, Cor.

SINCERE THANKS

Dear Brethren and Sisters, since it is hardly possible for Bro. Marion to write to each of those who have so kindly remembered him on his birthday, by sending so many beautiful cards, we take this means of thanking you for the beautiful poems and thoughts of comfort and

cheer. Some have written a few presiding Elder for two years. lines of encouragement and words The church granted letters of cannot express how he appreciates membership to Bro. Taylor O'Brien being remembered this way. and Bro. Virgil Smootz. The meet-

istry has been very short, yet I feel O'Brien. there are opportunities for doing On Aug. 6th Eld. James Kegereies good continually. May God help me began our series of meetings. He to bear this affliction with more gave us very helpful and inspiring patience." We ask an interest in messages throughout the week. the prayers of all our dear Breth- The attendance was very good. ren and Sisters.

Bro .and Sister Marion Roesch, 511 E. 6th St., LaJunta, Colo.

MAILING LIST

Mailing List and all renewals received by Oct. 15 should be corrected on your address label. Please notify me at once of any mistakes. -Editor.

ANTIOCH, W. VA.

The Ridge Congregation met in council Aug. 12, 1948. Sorry to say, Elder L. B. Flohr could not be with us due to illness in his home. Eld. Otto Harris was in charge of the The Swallow Falls congregation prayer.

were then read. A very favorable charge of the meeting. report was made by the visiting At this time we elected officers brethren. Election of Officers re- for the coming year as follows: sulted as follows: Bro. Leatherman was re-elected for Virgil Sines, sec.; Z. L. Mellott, church treasurer; Bro. Ray Leather- teacher for Adult class: man was re-elected clerk; Sister Mamie Leatherman class; Della Mellott, teacher Bewas re-elected for church corres-ginner's class; Foster Shaffer, pondent, and James Kegerreis of church clerk and treasurer, and Strausstown, Pa., was elected as Ruth Snyder, Monitor Cor. and

"Through this affliction my min- ing was closed by Eld. Charles

One was received by baptism and one was received back into fellowship.

On Aug. 14th we held our Lovefeast with 50 surrounding the Lord's tables. We had several visiting We have just finished revising the Brethren and Sisters from various congregations. We certainly were pleased to have them come and worship with us. The meetings closed Sunday, Aug. 15th with allday services.

> May we strive to live close to our Lord each day that we might be faithful to the end.

> > Mamie Leatherman, Cor.

SWALLOW FALLS, MD.

meeting. Opening hymn No. 694 met in regular quarterly council was sung and Eld. James Kegereies Sept. 25th at 2 p. m.. Bro. Mellott a scripture and lead in opened the meeting by reading Psa. 80 and prayer. Our presiding elder, The minutes of the last council Bro. Ray S. Shank, then took

Thomas Charles Sines, Sunday school supt.; for church Snyder, teacher for Young People's agent.

ness to hear the church.

series of meetings in 1949.

singing a hymn.

end and gave us two uplifting mes- and our nation at home faithful is my prayer.

Ruth M. Snyder, Cor.

LETTER FROM CHINA

Dear Brethren and Sisters:

from our night of rest in our com- to thank Him is fortable bed we looked out from the heritage, our window and saw a poor homeless Church. It was certainly gracious wandered curled up on the side of all of you to be so mindful of walk asleep. We knew that this us during the past General conferwas a typical example of the hun-ence. Your gift of the Sunday dreds of others who have no better school offering to us was a very place to sleep in this city. We also kind and thoughtful deed and we know that winter is drawing nigh both thank you all from the bottom very rapidly and the prospect of our hearts. The letter of greetthese homeless ones having decent ings which you also sent is certainshelter is very poor. There will be ly appreciated. It shows personal very scant rations and the chances interest in us and our work which of having enough clothing to ward can be expressed in no other way. off the bitter cold of the short days It contains admonition which are of the year are few. mother in the face of all this is able God richly bless each and everyto sleep curled up with her little one of you for your kindness and one lying close against her breast. thoughtfulness toward us. It is Surely her sleep cannot be the quiet our prayer that none of you will peaceful rest we enjoy.

question of why are we so favorably nessed and are witnessing here

situated? How have the events of We were sorry to have to drop the past centuries happened to place one member because of unwilling- us in our present position of good health, plenty of food, sufficient Bro. David Ebling was chosen clothing, comfortable shelter, and as the evangelist to conduct our all of the other blessings which our Heavenly Father so abundant-A collection amounting to \$9.43 ly gives to us all of the time? How was taken. Meeting was closed with or why is it that we have not had prayer by Bro. Foster Shaffer and to partake of this cup of suffering? Why should one nation be so full of Bro. Shank stayed over the week actual human misery and suffering sages on Sunday. May we all be bountifully blessed? Why was our lot cast with such a nation and not in this land of famine, floods, and wanderings?

Truly we are grateful to God for His infinite mercies to us. He has led us among the lowly and the Tsingtao, China wretched and He has led us among 4 Tsi Yang Road those who sit in high places. July 23, 1948 has watched over us and cared for us continually. I think one of the This morning when we had arisen greatest things we have for which our Christian homes and Yet the welcome and uplifting to us. May ever become the children of sorrow Then comes to Mary and I the and disaster such as we have witeveryday. A thought which often Mechanicsburg, Pa., by Elder A. G. challenges us is this, "That no one Fahnestock, assisted by Elder Ray nation enjoying peace and prosper- S. Shank. Interment was in the ity can sit idly by and enjoy that Mechanicsburg cemetery. position very long while the rest | The church has lost a loyal sister of the world lives in misery, hunger and those who survive, one who was and cold."

> Sincerely in Him. Kyle and Mary Reed. (Rec'd Oct. 25, Editor.)

OBITUARIES

SARAH E. WEAVER

Sarah Ellen Weaver, daughter of Joseph and Hettie E. Mohler Kepford, was born Feb. 21, 1873, Silver Springs, near Mechanicsburg, Pa. She departed this life Sept. 5, 1948, in the Polyclinic hospital, Harrisburg, Pa., at the age of 75 years, 6 months, and 14 days.

She was united in marriage to Charles Weaver, Nov. 23, 1910, in York, Pa. Fifteen years ago, he preceded her in death.

Sister Weaver was a faithful member of the Dunkard Brethren church, active in its interests, regular in attendance, attentive in worship, and enjoyed the singing of spiritual hymns.

Anointed before entering the hospital, she endured patiently two operations, but succumbed third.

She is survived by four sisters: Mrs. Annie Miller, Mrs. Bertha Barlup, Mrs. Vinnie Brown, Mrs. Mary Herman, and a number of nieces and nephews.

in the Dunkard Brethren

interested in them. One of near of kin has said:

She always learned to watch for us,

Anxious if we were late: In winter by the window, In summer by the gate.

And though we mocked her tenderly,

Who had such foolish care; The long way home would seem more safe.

Because she waited there.

Her thoughts were all so full of us. She never could forget; And so I think that where she is She must be watching yet.

Waiting till we come to her, Anxious if we are late: Watching from Heaven's window, Leaning from Heaven's gate. Ray S. Shank.

READING GOD'S WORD

C. R. Gehr

As Christians we have entered into a true relationship with Christ. His presence with us is a reality. His peace is our consideration and His joy is our strength. There is a gracious inflow Funeral services were conducted of the life of Christ into our church, hearts, that makes us

like we belong to heaven And I dare say that many more than to earth.

This is a blessed experi-point. ence with all seriousness the wants to help us keep it, but there are there is something we must written, by inspired men, do, we must work out our that bless the reader. Yet own salvation. Yes, salva-there are more, heaps upon toin is a free gift, but with- heaps of soul-destroying out our own efforts toward literature in the world today. that end we would not get The cheap trashy novel is a very far. So we must work deadly poison to one's mind to keep our salvation. Scrip- and heart and by it the ture tells us to, "strive lawfully."

God is never behind in doing his part, we must labor and He labors with us. must act and He will with us. When our efforts are put forth, then He will put His effort into effort and our relationship in heaven cannot be broken.

The secret of being kept is to daily hide the word of God in our hearts. Every Christian knows that keeping of his spiritual life depends upon the daily feeding upon God's word.

age take time to feed their they hear the National souls. God has prepared the Anthem, or at the raising of food, it is set before all, the flag. So when we have

have passed the hunger

There are many things keeping of this experience is that take the place of the all in our own hands. But Bible. The reading of books He will help us keep it. He of this day are many, while many books whole body is afflicted.

The present day history is of little or no value. Not only might it be a waste of time but fills one's mind with fear of unjust men. do the Christians of today spend their spare time? One writer says, "There may be some recreation and amusements that are harmless and innocent in themselves, but we should be very careful lest there be an over-endulgence and fondness for them."

How much do we reverence the reading of God's word. The army personnel Not many in this day and is commanded to stand, when each one must eat or starve. God's word in our hand do

you know that it is the most to Christ. precious of all treasures. We should be thankful for and the most enduring of all the opportunity we have to things, although it is made work for, our blessed Masof paper and ink yet the ter. We should be thankful word spoken shall forever. "Heaven and earth passeth knowledge. "For shall pass away but my word God so loved the world, that shall not pass away."

respect the word so highly that we should rise to our feet every time we read a

portion of it.

Dallas Center, Iowa.

LOVE THAT PASSETH KNOWLEDGE

Wm. Root

of the Holy Spirit, to write our fellowmen and for the upon this great subject of souls of them that are lost. "Love." Love is the great-We should have a general est of all Christian graces.

Successful work in the effects pends upon our manifesta- We are living in a sinful

religious revival today, much planting and building, sowdepends upon the children ing to the flesh, seemingly of God, love is the supreme living only for the god of need. Love must not be this world, but "Be not deconfined to talk and conven-ceived; God is not mocked; success in winning lost souls For he that soweth to his

stand for His great love, which he gave His only begotton My thought is, we ought to Son. that whosoever believeth in Him should not perish, but hvae everlasting life." Jno. 3:16.

> We realize the greatness of this wonderful subject, the bigness of it. We shall not attempt to try to bring all that the scriptures teach, as well as illustrate upon them.

In this article we wish to emphasize especially our love The writer feels the call for each other, our love for concern about the bitter of transgression "Vineyard," de-manifest in these days.

tion of this attribute of God. age, mankind is eating and There is vital need of a drinking, buying and selling, tions, but must be met by ac-for whatsoever a man sowtion, love is our only hope of eth, that shall he also reap. flesh shall of the flesh reap born of God doth not comcorruption; but he that mit sin; for his seed remainsoweth to the Spirit shall of eth in him: and he cannot

ing." Gal. 6:7-8.

Christ, then God's love for us doeth not righteousness passes knowledge. First let loveth not his brother. other. If we have not love heard from the beginning, for each other, do not love as that we should brethren, if there is enmity another." amongst us it is useless for To love one another is a kingdom of God, or to win other involves sacrifice lost souls to Him. John each other, remember ren. He that loveth not his old story of the man and his I Jno. 3:14.

love for each other as breth-ing a bridge, the bridge gave ren and sisters, we have the way, their pony fell into the most comforting certainty river below and was drownthat we are spiritually alive. ed. The people began to Love is the test of the child crowd around them of God. "Whosoever hateth ing words of pity. One man his brother is a murderer: spoke up, "How much do and ye know that no murder- you pity them? I pity them on hath eternal life abiding \$5.00." He started the good in him." I Jno. 3:15.

true either of a child of God was offered to buy the poor or a child of the devil. I man another horse and he

the Spirit reap life everlast-sin because he is born of God. In this the children of God We wish to emphasize our are manifest, and the chillove to our God, to our dren of the devil: whosoever and Christ's love which not of God, neither he that us notice our love for each this is the message that ye love

us to try to promote the command, love for one ansays, "We know that we have good Samaritan. Love empassed from death unto life, braces pity, where pity is because we love the breth-due. This reminds us of the brother abideth in death." family, who were moving, they had only one pony to When we have the proper convey their goods, in crosswork of love, pity, the crowd We have said that love is was also aroused and it was the test of sonship, this is said that soon enough money Jno. 3:9-11. "Whosoever is and his family went on their

way rejoicing.

whoso hath this world's distance to secure the loan good, (singular) and seeth of a horse from one of our his brother have need, and brethren, a family by the shutteth up his bowels of road side took mother, with compassion from him, how us children and kept us undwelleth the love of God in til father's return. him?" I Jno. 3:17-18. Where Upon his return as love exists there is a strong were again ready to begin attachment to that which is our journey a gentleman loved. Among the many came along our way, upon virtues of the Christian life, learning our sad circumas exemplified in the ac-stances offered a horse, tivities of our Lord and father told him another Saviour Jesus Christ, while horse had been secured, this here on earth, is the great man seeing our outfit attribute of compassion. | once realized our circum-

affected by anything that can I not help you in some concerns that which is loved. other way? Says he, here Well do I remember when I take this, handing father was a boy, my father with some bills, which father his family were traveling in took on condition that he rethe old covered wagon, on fund the money when we got the frontier in western to our destination, which Oklahoma. Times were hard was done. money was scarce, father Love is compassion, was on six weeks' leave from sorrow for the sufferings of his claim, returning to an-others; sympathy, pity. We other county, where work believe pity can properly be could be found. As we spoken of as love in action. journeyed slowly along one Brethren and sisters in our of the horses suddenly stop-churches, let us call the ped, laying down in the people together and shew harness, in a few hours was them our love, anxiety for dead, we were left many their salvation. Love is an miles from our destination, attribute that moves us with only one horse, out of action in service to others money.

Folks in those days were John tells us again, "But kind, father went back some

He that loves is keenly stances, he said to father,

that have need. John sums

it up and says, "My little love made perfect, that we children, let us not love in may have boldness in the word, neither in tongue; but day of judgment: because as in deed and in truth." I he is, so are we in this world. Jno. 3:18.

whatsoever we ask, we re-also." ceive of him, because we So then on this phase of keep his commandments, and our subject, love for each do those things that are other, we call our attention pleasing in his sight. And to the words, "Beloved, let this is his commandment, us love one another: for love that we should believe on the is of God; and every one name of his Son Jesus that loveth is born of God, Christ, and love one another, and knoweth God. He that as he gave us commandment. loveth not knoweth not God; And he that keepeth his com- for God is love. Beloved, if mandments dwelleth in him God so loved us, we ought and he in him. And hereby also to love one another. No we know that he abideth in man hath seen God at any us, by the Spirit which he time. If we love one hath given us." I Jno. 3: other, God dwelleth 19:24.

So we see that God's love us." I Jno. 4:7-8, 11-12. inspires confidence, so much Jesus said, "A new comso that it gives salvation. I mandment I give unto you,

There is no fear in love; but In this is stated the perfect love casteth out fear, strength of our love, our because fear hath torment. obedience in the matter of He that feareth is not made loving each other leads to perfect in love. We love condidence. "And hereby him, because he first loved we know that we are of the us. If a man say, I love God, truth, and shall assure our and hateth his brother, he is hearts before him. For if a liar: for he that loveth not our heart condemn us, God his brother whom he hath is greater than our heart seen, how can he love God and knoweth all things. Be-whom he hath not seen? leved, if our heart condemn And this commandment have us not, then have we con-we from him, That he who fidence toward God. And loveth God love his brother

and his love is perfected in

Jno. 4:17-21. "Herein is our That ye love one another; as

love one to another." Jno. circle, but God will. 13:35.

simulation. which is evil; cleave to that dren, there is a home of which is good. Be kindly training and one must learn affectioned one to another to submit to others. But in subject but space forbids. some things that are in our Chrsitian labor, we husbands, as it is fit in the must have love other.

phasize our love for fellowmen.

Great Bend, Kans.

MARRIAGE

By John S. Hess

God's law will ever hold an holds the responsibility. individual to the first prom- There should be a great

I have loved you, that ye a promise, know what one is also love one another." Jno. promising and that there is 13:34. If we do this we are no lie in the right hand. known by the world as Since the choice is made be-Christ's children. "By this fore, the obligation is only to shall all men know that ye come, and man cannot place are my disciples, if ye have a judge upon the social

First, one must learn that Paul says, Rom. 12:9-10. of submission one to an-"Let love be without dis-other. When there is a Abhor that family of two or more chilwith brotherly love; in marriage love is different; honour perferring one an- and no love is compared to There are many the love of marriage. One other scriptures we might should always submit to a bring on this division of our standard because there are We must leave this, with the fit to submit to. In Col. 3:18 admonition, that if we ac- we read: "Wives, submit complish anything for God yourselves unto your own for each Lord." Wives have a personal right to resist and re-In part two we will em-sent, when that is necessary our to remain true to God.

In Col. 3:19 we read: "Husbands, love your wives, and be not bitter against them." The husband is the head of the wife as Christ is the head of the Church; and since the responsibility rests on the head, the husband

ise made. When one makes hope of love as husbands.

their wives as their own ness of the promise which bodies. As Christ feeds and they make together, for they cherishes the Church, so experience something they the husband should. In I never have experienced be-Pet. 3:7 we read: "Ye hus-fore. bands, dwell with them ac- I was once in a home

the girl to earn her own patiently together. stroys honor and divine love be encouraged. God, speaking in Titus says: The wife should keep havior as becometh holiness, exchange, and by the faithteachers of good things, that fulness be at least a blessthey may teach the young ing resting on the labors of women to be sober, to love the husband. is necessary for the older much until we are following

Many husbands do not love women to teach the serious-

cording to the knowledge, where there was a couple giving honour unto the wife celebrating their fiftieth as unto the weaker vessel." anniversary. This couple In the commercial age that said that they had many we have been leading, it is dark experiences, but have becoming the practice for both gone through them money instead of being should teach by example: taught; and when those re-soberness, to love their hussponsibilities come she is bands and their children so not ready. In the present that they are not rash and age it would be much better impulsive, so when experiif the woman would be kept ences of life present themin the home instead of go-selves we be not moved. We ing into the factory. Fac-should be chaste in convertory work is the work for sation and in dress. By be-This work is nothing ing keepers at home, the infor purity and often de-terest of the husbands can

The aged women should "be house at home and not be a sober, that they be in be-busybody like a telephone

their husbands, to love their The husband gives direct children, to be discreet, authority to the wife, but chaste, keepers at home, under due consideration good, obedient to their own with love. How often exhusbands, that the word of periences occur; a little bit-God be not blasphemed." It terness, and it does not take one path led by Satan. We, word of Christ dwell in you as husbands, should express richly in all wisdom . . . and our knowledge and dwell whatsoever ye do in word or with our wives in honor. If deed, do all in the name of we honor, we respect; and if the Lord we respect, we protect, and thanks this thing is sure that pro-Father tection will be real to the ever ye do, do it heartily, as unit, which will be growing to the Lord, and not unto and growing and can only be men; knowing that of so. But at the present time ward of the inheritance: for there is so much petting and ye serve the Lord loving and the end is divorce II Cor. 517. and no respect is shown at if any man be in Christ, he all. I Peter, third chapter, is a new creature: old things tells of the exhortation to are passed away, behold, all unity and love. The blessing things are is expressd in due reverence to another, which cord cannot be broken until death.

Sel., The Gospel Herald.

NEWNESS

William E. Kinsley

Col. 3:9-10, 12-13, 16-17, 23-24. "Seeing that ye have Marvel not that I said unto put off the old man with his thee, ye must be born again." deeds: and have put on the new man which is renewed delivered from the law, that in knowldge Put on we should serve in newness therefore, as the God, holy and beloved, bowels of mercies, humble-6:3-4, "Know ye not that so ness of mind, meekness, many of us as were baptized longsuffering; forebearing into Jesus Christ, were bapand forgiving one another, tized into his death? There-.... even as Christ forgave fore we are buried with him you, so also do ye. Let the by baptism into death: that

Jesus, to God and by him. Whatsobroken in death and sadly Lord ye shall receive the re-

become John 3:3, 7. "Jesus answered, Verily, verily, I say unto thee, except a man be born again, he canot see of God. Verily, kingdom verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God.

Rom. 7:6, "Now we are elect of of Spirit, and not in oldness of the letter." Rom. like as Christ was raised up II Peter 3:10-13, from the dead by the glory. The day of the Lord will of the Father, even so we come as a thief in the night; also should walk in newness in the which the heavens of life."

Jesus, neither circumcision melt with fervent heat, the availeth any thing, nor un-earth also and the works circumcision, but a new that are therein shall be "Having therefore brethren, all these things shall be disboldness to enter into the solved, what manner of perholiest by the blood of Jesus, sons ought ye to be in all by a new and living way, holy conversation and godwhich he hath consecrated liness, looking for us."

in righteousness and true vent heat, nevertheless

kness even until now." Rev. 21:7, "He that overshall inherit cometh hold the former things are and the first earth were come to pass, and new things passed away; and there was do I declare. Sing unto no more sea. And I John, the Lord a new song, and his saw the holy city, new Jerupraise from the end of the salem, coming down from earth." Let them give glory God out of heaven, prepared

15, shall pass away with a great Gal. 6:15, "For in Christ noise, and the elements shall creature." Heb. 10:19-20, burned up. Seeing then that hasting unto the coming of Eph. 23-24, 'Be renewed in the day of God, wherein the the Spirit of your mind; and heavens being on fire shall that ye put on the new man, be dissolved, and the elewhich after God is created ments shall melt with ferholiness." I John 2:8-9, "A according to his promise, new commandment I write look for new heavens and a unto you, which thing is true new earth, wherein dwelleth in him and in you, because righteousness, and account the darkness is past, and the that the longsuffering of our true light now shineth. He Lord is salvation: Grow in that saith he is in the light, grace and in the knowledge and hateth his brother, is in of our Lord and Saviour Jesus Christ."

Rev. 21:1-25, "I (John) all saw a new heaven and a new things." Isa. 42:9-10, "Be-earth: For the first heaven unto the Lord. as a bride adorned for her

husband. And he that sat And with vigilance wait for the upon the throne said, behold. I make all things new, and he said unto me, write, for these words are true and faith-

Hymn

Jerusalem, my glorious home; Name ever dear to me: When shall our labors have an end, In joy and peace, and thee?

O when thy city of my God, Shall I, thy courts ascend, Where congregations never break

And sabbaths never end.

Hartville, Ohio.

THE TIME IS SHORT

The springtime and summer have vanished,

The beautiful flowers have gone; The trees are disrobed of their foliage.

And the woodland minstrels have flown.

We have reached the bleak month of November,

And witness the winter's gloom; Oh, may we poor mortals remem-

That we're passing away to the tomb.

The beauties of youth are declining, The world fades away with its charms,

And soon we will be with pale faces Enveloped in death's cold arms.

Forget not the biblical sentence Disclosed by the servant of God, hold the world together.

summons

When life's troubled journey is trod.

Let each soldier be prompt at his station.

And the watchword of Jesus retain.

Lest he meet us in dread consternation

When he comes in his glory to reign.

Are we waiting and watching, my brethren?

Equipped with the armor of light? Do we trim our lights? Are they burning?

Can we hail his return with delight? Sel., Treva Brumbaugh.

A BEAUTIFUL LIFE

Each day I'll do a golden deed, By helping those who are in need; My life on earth is but a span, And so I'll do the best I can.

To be a child of God each day, My life must shine along the way; I'll sing His praise while ages roll, And strive to help some troubled soul.

The only life that will endure Is one that's kind and good and pure:

And so for God I'll take my stand, Each day I'll lend a helping hand.

SENTENCE SERMONS

Love and friendship is the only cement that will ever Love has proven to be the greatest conqueror in human power.

Adversities, if rightly met, may be stepping stones for service to God.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbors as thyself.—Luke 10:27.

I would give nothing for that man's religion whose very dog and cat are not the better for it.—Rowland Hill.

Do not envy the appearance of happiness in any man, for you do not know his secret griefs.—Dandemis.

Only the Golden Rule of Christ can bring the Golden Age of man.—Francis E. Willard.

The outcome of the struggle for freedom depends upon the over-ruling Providence of God. Day by day in earnest intercession, do we say, "For Thy sake and the world's need, bring America to Jesus Christ."—Rev. Paul Coleman.

SOLEMN THOUGHTS

Cicero A. Robinson
One night as I lay sleeping,
And slumbers on my bed;

A vision very strange, Or a thought came in my head.

I thought the day of doom, So certainly had come; And the Savior was there To summon old and young.

I heard my name called,
With trumpet loud and shrill,
Saying you must come forth,
Let your deeds be good or ill.

I stood afrightened,
Not knowing what to do.
I trusted in the Lord,
And onward I did go.

I had not been there long,
Till Satan I thought,
Dressed in his filthy robe,
And all my sins he brought.

He laid them down before the Lord, sSying a sinner yon.

He is mine, for here His crimes so many done.

So sweetly said the Savior, I soon will end the strife. I'll see if the sinner's name, Is not in the Book of Life.

The Book of Life was brought,
Where every life was scrolled,
The sinner's was found,
With letters wrote in gold.

Now oh Satan, oh Satan,
Why oh why?
Don't you well know,
It was for sinners I did die?

I died to save poor souls,
Their sins were left to me,
Likewise to all poor souls,
Who put their trust in me.

Portland 16, Ore.

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ADULT SUNDAY SCHOOL LESSONS

Oct. 3—Judg. 14:1-20.
Oct. 10—Judg. 15:1-20.
Oct. 17—Judg. 16:1-31.
Oct. 24—Judg. 17:1-13.
Oct. 31—Judg. 18:1-31.
Nov. 7—Judg. 19:1-30.
Nov. 14—Judg. 20:1-48.
Nov. 21—Judg. 21:1-25.
Nov. 28—Ruth 1:1-22.
Dec. 5—Ruth 2:1-23.
Dec. 12—Ruth 3:1-18.
Dec. 19—Christmas, Luke 2:1-52.
Dec. 26—Ruth 4:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

3—Love Proved by Service. Jno. 21:15-22. Oct.

Oct. 10—The Ascension of Christ. Acts 1:4-11.

Oct. 17—Day of Pentecost. Acts 2:1-12.

Oct. 24—Three Thousand Convert-

ed. Acts 2:37-47. Oct. 31—Peter and John Imprisoned. Acts 4:13-22.

Nov. 7—The Fearless Apostles. Acts 4:13-22.

Nov. 14—Judgment on Ananias and Sapphira. Acts 5:1-11.

Nov. 21—Before Him With Thanks-

Nov. 28—Angelic Deliverance. Acts 5:17-32.

5—Philip and the Ethiopian. Acts 8:26-39. Dec.

Dec. 12—Saul and the Light From Heaven. Acts 9:1-19. Dec. 19—Christ is Born. Luke 2:

8-20.

Dec. 26-Peter Visits and Heals. Acts 9:32-43.

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BIBLE MONITOR

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December 1, 1948

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SAVIOR OF ALL AGES FORETOLD

unto him ye shall hearken." execute judgement Deut. 18:15. At least 1400 justice in the earth." years before the birth of 23:5. About 600 years be-Christ, Moses had definite-fore the birth of Christ we ly foretold the children of hear that great prophet Israel of His coming. The Jeremiah proclaiming that Lord God, their Jehovah, the Lord says that the day should cause Christ to come is coming when He will raise forth. He would come from up a righteous person, the midst of them, yes ac-King who shall reign, prostually directly from their per and execute judgment brethren.

He shall be like unto Moses As we study the history a teacher and a leader and even now what a bless-Notice the faith that Moses ing it would be to have such had and the good advice he a ruler. He tells us more: gives ot all ages, "Unto him that He will come as a ye shall harken." Did the branch, humble and without Jews follow the advice of the pomp that might be extheir faithful leader when pected from a ruler. He

No, but now are we hearkening unto Jesus?

"Behold, the days come, "The Lord thy God will saith the Lord, that I will raise up unto thee a Prophet raise unto David a righteous from the midst of thee, of Branch, and a King shall thy brethren, like unto me: reign and prosper, and shall and justice in the earth.

himself, a savior, a deliverer, of the world from creation these events were fulfilled? shall come from the Jews

lineage of David.

rod out of the stem of Jesse, riah prophesied of His comand a branch shall grow out ing, again as "The branch," of his roots: and the spirit of and again as the servant of the Lord shall rest upon him, God. the spirit of wisdom and "In the days of these kings

Jesse. Notice carefully the dom. predominating character- When the kingdom of this istics of this branch, our world is showing its power Savior: the Spirit of the then God from heaven shall lodging with Him and thus than the strongest kingdoms He shall have the spirit of of this world: it shall never wisdom, understanding, be destroyed, but rather it counsel, might, knowledge, shall destroy and outlast all and of the fear of the Lord. earthly kingdoms. It shall

presence of the Spirit of the rulers because its King shall Lord that we might also rule forever and ever, even have these characteristics? when earthly kingdoms are The Spirit of the Lord re-done away with. mained with Him because "Behold my servant, whom He prayed for it and then I uphold; mine elect, in was obedient to its direc-whom my soul delighteth; I tions.

"For, behold, I will bring him: he shall bring forth

and more definite, from the forth my servant the ranch." Zech. 3:8. About 500 years "There shall come forth a before Christ's birth, Zach-

undersatnding, the spirit of shall the God of heaven set counsel and might, the spirit up a kingdom, which shall of knowledge and of the never be destroyed: and the fear of the Lord." Isa. 11: kingdom shall not be left to other people, but it shall About 700 years before break in pieces and consume the birth of Christ, the all these kingdoms, and it Prophet Isaiah had told also shall stand for ever." Zech. of this branch. He implies 2:44. About 600 years be-His humble beginning fore Christ's birth, Daniel simply, unnoticeably grow-tells us of the power and ing up from the root of duration of Christ's king-

Lord shall rest, remain, find set up a kingdom. Different Do we need the continual not need a succession of

have put my spirit upon

Judgment to the Gentiles." Counsellor, The Mighty God, Isa. 42:1. About 700 years The Everlasting Father, The the Son of God, and yet the in the future and see the servant of God. God de-birth and work of Jesus. lights in Him and has put Isa. 7:14, "Therefore the with humility and concern forth a son, and should call for the bruised and fallen, his name Jesus. The virgin Finally He will rule with birth was wonderful to Mary judgment and justice for all. and to the human family up

Dear reader, let us each be to the present time. thoughtful and careful of Read Luke 1:34 to 37 and the record we are writing have faith in God. It was from day to day. This King, prophesied that Jesus would Our Savior, has come but He be born in the town of is coming again and then He Bethlehem, the birth place will have our records and of David. When the angel

WONDERFUL JESUS

D. K. Marks

child is born, unto us a son to Bethlehem to be taxed. is given: and the govern- How easy to have Jesus ment shall be upon his born in Bethlehem. It was shoulder: and his name wonderful that a host of

before Christ's birth, we find Prince of Peace." It was Isaiah speaking of His com-wonderful that the prophet ing. He comes as our Savior, Isaiah could look 740 years

His spirit upon Him. He Lord himself shall give you shall bring forth judgment, a sign; Behold, a virgin shall not only to the Jews but to conceive, and bear a son, and the Gentiles also. The re-shall call his name Immanmainder of this chapter uel." It was wonderful, when gives us many thoughts how the angel Gabriel came to the Christ, our King, comes in virgin Mary and said she power and glory and yet would conceive and bring

will reward us accordingly. appeared to Mary she was living at Nazareth. It was wonderful how the angel of the Lord appeared to Joseph and persuaded him to take care of the virgin, obey the law of the king of the Isa. 9:6, "For unto us a country and they go together shall be called Wonderful, angels sang to the shepherds

BIBLE MONITOR Nazareth. It is wonderful

West Milton, Ohio, Dec. 1, 1948

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born in Bethlehem. The of people with a few loaves shepherds went to see and of bread and a few fishes in publish the wonderful news. a desert country. It was wonderful that wise walked far on the sea, calmmen living miles away came ed the storm, when the ship to worship and bring gifts was ready to sink. He forto the child Jesus, guided by gave the sins of men and a star.

the infant children it was dwell in them. wonderful that the life of Jesus was saved. Joseph persons, he loved all manand Mary obeyed the voice kind. He taught love, peace, of the angel and fled into purity, humility and obed-Egypt. Later the voice said lience to all, rich and poor, arise and go to the land of those who thought they were Israel and they lived at good, also publicans

how the prophets prophesied of Jesus where he would live and all things that would take place in his life. Every prophecy was fulfilled to the mercial Printers, 2-4 South Miami letter. The wisdom and the work of Jesus was wonderful after Jesus was baptized, at West Milton, Ohio, under the that he fasted 40 days and Act of March 3, 1879. was tempted of the Devil. Jesus overcame the sinful things of the world and Satan, then angels came and ministered unto him.

Jesus began to teach and preach the kingdom Heaven is at hand, he healed all manner of sickness, and made: the blind to see, the lame to walk, the deaf hear, and the dumb to speak. at night and said Jesus is Jesus fed many thousands drove out the evil When king Herod killed that the Holy Spirit could

Jesus was no respecter of

sinners. The people were on him, buffet him and amazed and astonished at scourge him, then take him the wonderful works of out of the city and nail him Jesus. It was wonderful on the cross, between two how Jesus spake and taught. sinners.

The people said, no man ever There He was hanging,

follow me. As they followed said it is finished then salem, the multitude that this world's goods. It went before and those that wonderful that followed him honored and buried with the rich. Judas, praised him as a great king, one of the twelve, betrayed Jesus went into the temple Jesus and all the others fled and taught those that were and left him alone. Peter living in sin to live a new denied that he was a disciple spiritual life.

It was wonderful how It was wonderful that crucify Jesus. It was won-wonderful when Jesus and derful that Jesus, who had his disciples walked out to

spake like this man. Jesus suffering great pain and brought the plan of salvation agony, slowly bleeding to from heaven. He taught it death. Then he pryaed that by precept and example from wnoderful prayer, Father the beginning to end. forgive them for they know He called 12 men and said not what they do. Jesus him day by day they were died. It was a custom to astonished and amazed at break the legs of those that the wonderful work and life were hanging on a cross bethat Jesus lived. Jesus told fore their bodies were taken his disciples how he would be from the cross, to hasten put to death. It was won-death. It was wonderful derful when Jesus rode on a not one bone of Jesus was colt and entered into Jeru-broken. Jesus was poor in of Jesus.

those people began to hate, Jesus arose from the grave speak all manner of evil and and came to his disciples and untruth about Jesus, they taught them for 40 days: kept on with their sinful the plan of salvation, how to work and deceiving the rescue men from their sins people till the majority of and be filled with the fruits the multitude cried out to of righteousness. It was no sin, allowed men to spit mount Olivet that they could

see Jesus ascend up into great rain of His strength." Heaven. When we celebrate Job. 37:5-6. the birth of Jesus again, may Snow, snow everywhere! to the world. May we stand, ary even if we might accept the day of Pentecost, until As it first falls it is so pure.

SNOW

Ethel Beck

His word runneth very velous works of God. swiftly. He giveth snow like Let us take notice of the ously with His voice; great cannot stand the heat. It things doeth He, which we will vanish. "Drought and cannot comprehend. For heat consume the snow thou on the earth; likewise those which have sinned." to the small rain, and to the Job. 24:19.

think, meditate and thank God has showered it with a God for his wonderful lavish hand. Yet it is not precious gift he has given something common or ordinwork and live for Jesus as it as such. The scriptures his disciples did, on and after make special mention of it. the end of their lives. | white and clean. There are York, Pa. | no tracks to mar it. Sometimes we awaken to find the earth and trees and everything draped in its wonder and beauty. When we are out beholding its glory, there seems to be a "Praise the Lord, O Jeru-calm peace over all the earth. salem; praise thy God, O Its silence brings a feeling Zion. He sendeth forth His of worship and devotion. We commandment upon earth: stand with awe at the mar-

wool: He scattereth the large individual snowflakes. hoarfrost like ashes. He They are beautifully shaped casteth forth His ice like crystals. Each one looks morsels: who can stand be-different. "Hast thou enfore His cold? He sendeth tered into the treasures of out His word, and melteth the snow? or hast thou seen them: He causeth His wind the treasures of the hail?" to blow, and the waters Job. 38:22. The sun shining flow." Psa. 147:12, 15-18. on snow makes it sparkle like "God thundereth marvel-diamonds everywhere. But it He saith to the snow, Be waters: so doth the grave

we feel is a hindrance to us, earth can white them." is only fulfilling God's word. Mark 9:3. At the time "Praise the Lord from the the resurrection an angel earth, ye dragons, and all appeared at the tomb. "His and vapours; stormy wind ening, and his raiment white fulfilling His word." Psa. as snow." Matt. 28:3. 148:7-8.

pose and do accomplish it. snow, yet the power of God Snow protects winter crops. can cleanse the heart whiter The word of God also will than snow. David acknowlaccomplish results when sent edged his sins and transgresout. "For as the rain com-sions and desired to be eth down, and the snow from cleansed. "Purge me with forth and bud, that it may 51:7. give seed to the sower, and The Lord greatly desired bread to the eater: So shall Israel to wash and be clean, my word be that goeth forth putting their evil doings out of my mouth: it shall not from them and learning to return unto me void, but it do well. Then He appeals to shall accomplish that which their reason. "Come now, it." Isa 55:10-11.

ing the whitest of all things. they be red like crimson, It is a symbol of purity and they shall be as wool." Isa. cleanliness. No cleansing 1:18. God promised to foragency can equal its white- give them and make them ness. Sometimes the gar-clean if they would repent ments of heavenly beings are and forsake their sons. said to be white as snow. Later, Jesus offered Him-When Jesus was trans-self as the perfect sacrifice figured. "Hisraiment became for sin and cleansing. As the shining, exceeding white as blood of animals had served

The winter weather which snow; so as no fuller on deeps: Fire, and hail; snow countenance was like light-

Nothing on earth Rain and snow have a pur-make a thing whiter than heaven, and returneth not hyssop, and I shall be clean: thither, but watereth the wash me, and I shall be earth, and maketh it bring whiter than snow." Psa.

I please, and it shall prosper and let us reason together, in the thing whereto I sent saith the Lord: though your sins be as scarlet, they shall Snow is referred to as be- be as white as snow; though

their purpose in "purifying Whiter than the snow, whiter than the flesh," "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14. "Forasmuch ye know that ye were not and the filth of the earth. redeemed with corruptible After our hearts have been things, as silver and gold. from your vain conversation lous blood, may we not let received by tradition from your fathers; but with the again. We can trust Him for precious blood of Christ, as continual daily cleansing, as a lamb without blemish and without spot." I Pet. 1:18-19.

"And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the over the housetops, over the street, kings of the earth. Unto Dancing, flirting, skipping along. washed us from our sins in His own blood." Rev. 1:5. Dear reader, have you been washed in His precious blood? Why not repent that your heart may be cleansed? Yes, whiter than snow.

Precious is the blood of the Lamb! Truly shed for one and for all, Sinful and defiled though we be,

We to Him for mercy may call; Jesus' blood has pow'r to renew us, Jesus' blood has virtue to save; Christ on Calvary died to set us free, To redeem the loss His life He gave. the snow,

Blessed be the blood, Blessed be the blood.

For it washeth whiter snow.

Snow does not stay pure and clean. It becomes marred with tracks cleaned by Jesus' most precthem be stained with sin we confess our need. I John

Beautiful Snow

O, the snow, the beautiful snow! Filling the sky and the earth below; Him that loved us, and Beautiful snow! It can do no wrong,

> Flying to kiss a fair lady's cheek, Clinging to lips in a frolicsome freak-

Beautiful snow from the heavens above,

Pure as an angel, gentle as love!

Once I was pure as the snow, but I

Fell like the snowflakes from heaven to hell;

Fell to be trampled as filth in the street:

Fell to be scoffed, to be spit and beat:

Pleading, cursing, dreading to die; Selling my soul to whoever would bread;

dead-

Merciful God! Have I fallen so low? And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,

With an eye like its crystal, and heart like its glow.

Once I was loved for my innocent grace,

Flattered and sought for the charms of the face.

Father, mother, sister, all,

God and myself I have lost by my fall!

weariest wretch that goes The shivering by

Will make a wide sweep lest wander too nigh.

For all that is on or above me I know

There's nothing as pure as the beautiful snow.

How strange it should be that this beautiful snow

Should fall on a sinner with nowhere to go!

How strange it would be, when night comes again,

If the snow and the ice struck my desperate brain!

Fainting, freezing, dying alone,

Too wicked for prayer, too weak for a moan

To be heard in the streets of the crazy town,

Gone mad in the joy of the snow coming down;

To be and to die in my terrible woe, With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled the majority of the Bible Monitor snow,

Dealing in shame for a morsel of Sinner, despair not! Christ stoopeth low

Hating the living and fearing the To rescue the soul that is lost in its sin.

And raise it to life and enjoyment again.

Groaning, bleeding, dying for thee, The crucified hung on the 'cursed tree.

His accents of mercy fall soft on thine ear.

Is there mercy for me? Will He heed my prayer?

O God, in the stream that for sinners did flow.

Wash me, and I shall be whiter than snow.

-Author Unknown. Dallas Center, Iowa.

MINISTERIAL LIST

Please send any corrections or additions to the Ministerial List to the Editor not later than January 1.

PUBLICATION BOARD OFFERING

All congregations should remember to lift your December offering for the Publication Board. You are entitled to one free subscription to the Bible Monitor for each dollar of this offering and do not forget to renew such subscriptions if you want them continued.

RENEWALS

The time of the year is near when subscriptions expire. It is helpful

to your Monitor Agent and to the As our young Brother returns Editor if you are prompt in renew- home, may he be an inspiration to ing and if you renew at one time as others that they may stand true much as possible. It is helpful to and faithful, as he so earnestly give the full address but be certain pleaded; at whatever places he may to give the correct street or Rd. and go. May God bless him and his also the Zone number if you have wife as well as all others in the such.

GOSHEN, IND.

Our series of meetings began Oct. 17th and closed Oct. 31, with Bro. charge. What wonderful services beginning Sept. 13, we had, Bro. Jamison did not shun Sept. 25. Bro. Ammon Keller was to declare the whole Gospel and the evangelist. He preached brought it to us in no uncertain sound doctrinal sermons. Through sound. He very emphatically stood these efforts three souls stood for

The attendance and attention was church by Christian baptism. very good and he and his wife (who Oct. 18, we met at 7 p. m. for was here the last week) surely made council. Song No. 236 was sung. their way into the hearts of the Bro. D. K. Marks read Phil. 1:1-13 people. Their singing was also and led in prayer. very helpful. Several seemed not was sung, and our elder, J. L. Myers far from the Kingdom but "almost" took charge. All business was is lost, may the good seed that was taken care of in a Christian mansown have fallen into fertile soil ner. Arrangements were made for and spring up to bear much fruit our Lovefeast. Bro. J. H. Myers led

Bro. Paul Myers, Bro. Henry sung and we were dismissed. Besse, Bro. Vern Hostetler, Bro. Paul Oct. 31 we held our Lovefeast. officiating. Ten present and 103 partook of the 109 surrounded the Lord's table sacred emblems. This was a very in the evening. spiritual service and one long to be Kreider of Ohio officiated. remembered. On Sunday morning 150 were present for Sunday School antly and we ask that all the faithand Bro. Benjamin Klepinger from ful will pray that the good work Ohio taught the adult class as a may continue at this place. body.

Master's field, laboring capacity as an evangelist.

Sarah E. Yontz, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation en-Dale Jamison of Quinter, Kans., in joyed a two weeks revival meeting, and ending for the Gospel and the Church. | Christ and were admitted to the

Song No. 466 to God's name, honor, and glory. in closing prayer. Song No. 689 was

Morphew, Bro. Abraham Miller and Ministers and Elders present from Bro. Melvin Roesch were present other congregations were: Lawrence from other congregations on differ- Kreider, A. G. Fahnestock, Ammon ent evenings. On Oct. 30th we had Keller, Clayton Weaver, Donald our Lovefeast with Bro. Jamison Ecker, W. H. Demuth, Emmert ministers were Shelly, and Abraham Gibble.

Elder Lawrence

The Lord has blessed us abund-

C. M. Stump, Cor.

ENGLEWOOD, OHIO

council on Thursday evening, Oct. time. Bro. Miller officiated. 14. The meeting was opened by Again as we partook of these sersinging No. 210, after which Bro. vices our hearts were made sad as Kreider read Psalms 84 and led in they were drawn back to Calvary, the opening prayer. Bro. Robbins to think of how Christ had to sufthen took charge.

the love feast, the deacon brethren with joy to the time of the feast gave the report of the annual visit. at the evening of the world, when There was some business to be Christ shall gird himself and serve taken care of and also some ad-us. This should encourage us all monitions to be given by our elder to strive harder to live faithful that at this time. We also decided to we may partake of that great feast. have our Bible study each Thurs- On Sunday morning we met for day evening in the homes. Bro. worship with a very good attend-Frank Surbey was appointed as the ance. The adult classes for Sunday teacher. The meeting came to a school were all in one with Bro. close with prayer by Bro. Hall and Otis Silknitter as teacher. There singing No. 562.

an all day meeting, and the Love-thoughts all on the "Second Comfeast in the evening. The brethren ing of Christ." I am sure all could gave us some very good inspiring say it was well for us to be there. sermons. The first was, "Loyalty to We were certainly glad to have The Church." Christ loved the so many of the brethren and sisters church and gave his life for it, from other congregations and also then the question comes to us, the many neighbors How much do we love the church? who came and worshiped with us Are we loyal to the church? Each at this time. We welcome one and one must answer for themselves.

The second was "Obedience." It have the opportunity. is only through obedience to God Bro. Keggerreies stayed and gave that we may receive blessing and us a very inspiring message in the

Christ will abide with us.

The third, "The Gospel Feast." All are invited to this feast, now is hope that we may all meet again. the time to accept, today if you hear his voice harden not your hearts.

We certainly received much good wholesome food to prepare us for Our series of meetings began the the evening services.

number surrounded the Lord's Pa., brought us a message from

Bro. James Keggerreies of Pennsylvania, and Bro. Abraham Miller We met in regular quarterly of Bryan, Ohio, with us at this

fer and die on the cross for our This being the meeting before sins. Then we can look forward

were six ministers present and each On Saturday, Oct. 23, we met for gave a short talk, basing their

> and friends all to come back at any time they

> evening. May the Lord richly bless one and all for their coming, and

Ivene Diehl, Cor.

NEWBERG, ORE.

evening of Oct. 20, and closed Oct. In the evening there was a good 31. Elder David Ebling of Bethel, tables. We were very glad to have God's word each evening and also

on Sundays. We were much en- He leaves to mourn his departure couraged and built up in the faith two sons, three grandchildren, and by these messages. Although there two sisters. About four weeks ago were no additions to the church he called for the anointing service some were seriously thinking but according to the instructions of the Satan wouldn't let them go. Apostle James.

the present time. life are passed.

Heavenly Father may be with Bro.. by the writer, assisted by Brethren and Sister Ebling as they go to labor Roy Swihart and Minor Leatherman in the Master's vineyard. May they of Goshen, Ind., in the Baptist have many souls for their hire. church at Wawaka, Ind. Burial May we ever proved faithful in was made in the church cemetery this crooked and preverse generation.

Mollie Harlacher, Cor.

JOSEPH A. MILLER

Joseph A. Miller was born near Casperville, Ind., April 18, 1874 and passed away at St. Elizabeth hospital, Ft. Wayne, Ind., Oct. 28, 1948; aged 74 years, 6 months and 14 days. He was a farmer all his life. His wife, Hallie, preceded him in death 16 years ago last April.

He was elected to the ministry of the Dunkard faith as a young man and attended College at Canton, Ohio, in preparation for this work. He has been more or less active in

On Saturday evening, Oct. 30, we He lived a devout and an upright held our Lovefeast with Bro. Ebling life, ever cheered onward and upofficiating. We were also glad for ward by the teachings of the Bible, our aged elder, E. W. Pratt, of which was his guide through life. Wenatchee, Wash., who came to be He was confronted by the promises with us for the Lovefeast. He also of God's word concerning a better preached the examination sermon, and a happier life beyond this life, His health is much improved at after the storms and trials of this

We pray that the blessing of the Funeral srevices were conducted nearby.

> Joseph P. Robbins, Potsdam, Ohio.

JAMES RAY FISCEL

James Ray Fiscel was born Aug. 12, 1948. Passed away at his home near Juinter, Kans., Nov. 3, being two months and 22 days of age. Little "Jimmie" was in the home such a short time, but long enough to be entwined around the hearts of the parents, leaving a beacon light that cannot be extinguished. He slipped away to the Glory world so unexpected, it was a great shock to the parents.

Little "Jimmie" thou has left us, Never to return again, Ne'er to join our family circle,

Ne'er to unite the broken chain. Farewell "Jimmie" we will never

See your little face again, the work of the ministry for many But in that Celestial Center years. We will strive to meet again.

He leaves his father and mother, Ray and June, his little sister Linda, grandparents and many other rela-

Graveside services at 6 o'clock in the evening, at the Quinter cemetery, where the darling little form was laid in the tomb.

His little spirit, which will never know sin or sorrow, went back to

God who gave it.

THAT PASSETH KNOWLEDGE

Wm. Root

Let us emphasize our love for our fellowmen. It is this characteristic of our love. which prompts us as vour unworthy servant to write these articles on love, cause we love the souls men, and hope some one out of Christ may read, thus be helped on the road to heaven.

Every Christian, because of love for their fellowmen should have an anxiety to help the lost to Christ in their community, that they this, our duty to love our might also, as those that are neighbor, friend, our fellowsaved find peace to their souls, that peace "which the commandment passeth all understanding." law.

Passion for souls should Lord thy God, with all be the burden on the heart heart, of the true child of God. It strength." is because of this that we

sacrifice do we make order that we might have successful revivals? Our attitude toward the same will prove how much.

How much sacrifice you making to bring in, (the lost) to hear gospel preached? much are you praying, how much encouragement do you give to your evangelist, night after night?

Are you complying God's conditions for winning? Those conditions are, personal piety, family religion, then church loyalty.

Do we compel our neighbors and our friends to come to the gospel feast? Compel them by our love? Remember the command to servants in the parable Jesus gave, "go out into the highways and the hedges and compel them to come in that my table may be filled."

Brother, Sister, it is your business, my business to do men. Here we refer "Thou shalt love soul, mind

Paul says, that love is the have revivals. How much fulfilling of the law. Rom.

13:9-10. "For this, Thou knowledge Knowledge puff-Thou shalt not kill, Thou shalt not steal, Thou shalt 13, teaches love, however, it is briefly comprehended and live thereby. in this saying, namely, Thou Paul says we are to covet shalt love thy neighbor as earnestly the best gifts, yet thyself. Love worketh no ill he says, "I shew you a more to his neighbor: therefore excellent way," that is way love is the fulfilling of the is love. He say, "follow after law."

Who is my neighbor? Our Thus to love and to prophesy answer to this is, any soul are the best gifts. out of Christ, whom we In our next article we shall might contact and help win if it be God's will, emphasize to Christ.

How do you love yourself? Do you want salvation for yourself? If you do you salvation for want your fellowmen, your neighbor, furthermore you are commanded to help them to salvation, Christian friend, how is your passion for lost souls?

Love is expressed, in number of verses in Authorized Version of New Testament, with word, charity, where true meaning is love.

I Cor. 8:1. "Now as touch-heart is tender. Prov. 22:6, ing things offered unto idols, "Train up a chlid in the way

shalt not commit adultery, eth up, but charity edifieth."

not bear false witness, Thou the word charity is used. shalt not covet; and if there This is a wonderful chapter, be any other commandment, let us all meditate upon it

charity, desire spiritual gifts The question then arises, but rather to prophecy."

"Our love to God and to

Christ His dear Son."

Great Bend, Kans.

YOUTH FOR CHRIST

Anna Flora

We find many accounts in the Bible of young people in a the service of the Lord. The the youngest perhaps, was Samthe uel. He was taken to the the temple when just a child. In the the time of youth is the time to turn to the Lord, while the We believe this is shown in mind is on the alert and the we know that we all have he should go: and when he

is old, he will not depart God. from it." Many of us can Mark 10:13-14, "And they different Bible the deeds of the mighty men, it, he was much displeased, and how we wanted to be and said unto them, suffer

tor in the days of thy youth, not: for of such is the kingwhile the evil days come not, dom of God." nor the years draw nigh, There are so many chilwhen thou shalt say, I have dren today who are not no pleasure in them." Eccl. taught the love of God, or 12:1.

preparations for our life's not have so The more we know of the system. We have been evil things around us the watching the results of that harder it is to break from teaching for ten years or so. them. For it will just take And what has been the rehold of us and pull us back. suit? Was there ever a time The only victory over sin is when youth ran wild, so to to take Christ into our lives. speak, or the crime wave He alone can help us to live among the juvenile group at above sin. There is danger so high a tide. The divorce too, that our hearts will be is ever increasing. hardened and we will find are the results of that kind

look back ot our childhood brought young children to and remember how we were Him, that He should touch taught the stories of Christ. them: and His disciples re-How we loved to hear of the buked those that brought characters, them. But when Jesus saw the little children to "Remember now thy Crea- unto me, and forbid them

home. Christ blessed the While we are children we little children. If they were are sent to school to make taught of Christ, we would much work. While young we can committed by our teen age learn more readily than youth. The modern teachwhen we are older. Then ing is not to correct or teach why not begin to prepare for a child, but just let him deheaven in our youth. It says, velop his own personality. while the evil days come not. If you try to correct him or Let us turn to Christ before interfere with his growing we learn so much of the evil. up you will upset his nervous no pleasure in the things of of teaching, children have

with the rod, he shall not godly and the sinner die. Thou shalt beat him pear?" with the rod, and shalt de- Heb. 9:27, "It is appointed

tion of the Lord."

Dallas Center, Iowa.

JUDGMENT

Wm. E. Kinsley

ward is with me, to give ment."

no respect for the parents. | the time is come that judg-Prov. 29:15, "The rod and ment must begin at the reproof give wisdom: but a house of God: and if it first child left to himself bring-begin at us, what shall the eth his mother to shame." end be of them that obey Prov. 23:13-14, "Withhold not the gospel of God? And not correction from the if the righteous scarcely be child: for if thou beatest him saved, where shall the un-

liver his soul from hell." | unto men once to die, but Eph. 6:1-4, "Children, after this the judgment." obey your parents in the John 5:22, "For the Father Lord: for this is right. Judgeth no man, but hath Honor thy father and committed all judgment unto mother; which is the first the Son." John 15:26; 16: commandment with promise, 8-9, 11, "When the comforter that it may be well with thee, is come, whom I will send and thou mayest live long on unto you from the Father, the earth. And, ye fathers, even the Spirit of truth provoke not your children to when he is come he will rewrath: but bring them up prove the world of sin, and in the nurture and admoni-of righteousness and of judgment. Of sin because they believe not on me: Of judgment, because the prince of this world is judged."

Matt. 5:21-22, "Whosoever shall kill shall be in danger of the judgment. Whosoever is angry with his Rev. 22:12-13, "Behold, I brother without a cause shall come quickly; and my re- be in danger of the judg-

every man according as his Heb. 10:31, 30, "It is a work shall be. I am Alpha fearful thing to fall into the and Omega, the beginning hands of a living God. For and the end, the first and the we know him that hath said, last." I Pet. 4:17-18. "For vengeance belongeth unto me, I will recompence, saith be delivered from him; lest the Lord." Rom. 12:19, he hale thee to the judge, "For it is written, vengeance and the judge deliver thee to is mine; I will repay, saith the officer, and the officer

the Lord."

a man soweth, that shall he thence, till thou hast paid also reap." Heb. 10:26, "For the last mite." V. 48-49, if we sin willfully after we "That servant, which knew have received the knowledge his Lord's will, and prepared eth no more sacrifice for cording to his will, shall be sins, but a certain fearful beaten with many stripes. looking for a judgment." But he that knew not The Lord shall judge his shall be beaten with few people.

respect persons in judgment hungered, and you gave me

whether it be evil."

diligence that thou mayest Father, inherit the kingdom

cast thee into prison. I tell Gal. 6:7, "For whatsoever thee, thou shalt not depart of the truth, there remain- not himself, neither did acstripes."

Deut. 1:17, "Ye shall not Matt. 25, "For I was an but ye shall hear the small no meat, naked, and ye as well as the great. For clothed me not, a stranger the judgment is God's." and ye took me not in," Psa. 1:5, "The ungodly shall V. 45-46, "In as much as you not stand in the judgment, did it not to one of the least nor sinners in the congrega- of these, ye did it not to me. tions of the righteous." These shall go away into Jas. 2:13, "For he shall everlasting punishment: but have judgment without the righteous into life etermercy, that hath shewed no nal." V. 31-32, 34, "When mercy; and mercy rejoiceth the Son of man shall come against judgment." Ecc. in his glory, and all the holy 12:14, "For God shall bring angels with him, And every work into judgment, before him shall be gathered with every secret thing, all nations; and he shall whether it be good, or separate them one from another, as a shepherd divideth Luke 12:58-59, "When his sheep from the goats: thou goest with thine adver- Then shall the Kings say sary to the magistrate, as unto them on his right hand, thou are in the way, give come, ye blessed of my prepared for you from the mandments, that they may

hear my voice, and I know herit all things. them, and they follow me: II Pet. 2:9, and I give unto them eternal knoweth how to deliver the life; neither shall any godly out of temptations, man pluck them out of my and to reserve the unjust and no man is able to pluck "The heavens and the earth, them out of my Father's which are now, by the same hand."

stand before God; and the tion and ungodly men. the dead were judged out of sentence. A decision renderthose things which were ed. The examining of facts. written in he books, accord- The remarkable punishment ing to their works. And the of the spiritual government according to their works. justice. Death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. Blessed are those that do his com- is in heaven.

foundation of the world." have right to the tree of life. John 10:27-28, "My sheep He that overcometh shall in-

hand, my Father which gave unto the day of judgment to them me, is greater than all; be punished." II Pet. 3:7, word are kept in store, re-Rev. 20:12-15, "And I saw served unto fire against the the dead, small and great, day of judgment and perdi-

books were opened: and an- The meaning of judgment other book was opened, is: To ascertain truth, the which is the book of life: and right, or power to pass sea gave up the dead which of the world. The final trial were in it; and death and of the human race when hell delivered up the dead God will decide the fate of which were in them; nad every individual, and awardthey were judged every man ing sentences according to

> Oh on that day, that wrathful day, When men to judgment wakes from clav.

> Be thou, O Christ, the sinner's stay, Though heaven and earth shall pass away.

> > Hartville, Ohio.

Whosoever therefore shall confess me before men, him will I confess also before my Father which

PRINCIPLES UNDER-LYING CONDUCT IN GOD'S HOUSE

"The Lord is in his holy temple; let all the earth keep silence before him." Hab. 2:20.

ably one of the chief sources of many seemingly small in a hurry, and thus it is into God's presence. easy to forget the greatness and the holiness of the place to which we are going. When we arrive there, see friends and relatives, and because we have seen each other for a few days or maybe even a whole week, happenings and events haps a girl in front of us has simply must be related. The older sisters and brethren probably remark and discuss about the severity of the from last Sunday. Is the heat and count up the number of days or weeks since the last rain, and in the winter of course the cold is distressing. And so on goes song is announced.

Or perhaps we are late, self. Now a mother and everybody at home out with her baby.

snatched and we proceed in a rush to the house of God. Father drives with speed. and when the car stops everyone is out as quickly as possible. If we don't hear them singing, we remark that surely Sunday Thoughtlessness is problems started, and begin think how embarrassing it will be to walk into class sins in the house of God. As late. I wonder if there is we leave home, especially in much room left for the a large family, everyone is thought that we have come

> Coming into the house of God with our minds absorbed with thoughts ourselves and others, it is easy, as we sit in class or are hearing a sermon, to begin watching others, all unconsciously, very probably. Pera new dress, or some other article of clothing, at least, we know what is different shade becoming to her?

She does her hair nicely, and her covering always fits well. We come back to her dress; wonder where she got the busy hum till the first it, and how much it cost; wonder if she made it scrambles to get all ready to eyes follow her till she goes appear in public, and at the through the door of the antelast minute the Bible is room. When she comes back If we are near enough, we same thing over and over." awhile and letting her listen. one of the most the baby?

to sleep.

figure out things no one kneel before Him, but Bible, I am all right. I don't to Him? believe in arguing anyway. I And what do we come to

with the baby in a better don't see what people get out mood, it is interesting to of what they call discussions watch both mother and child. and comments, it is just the

can't resist playing with the Then some of us are very baby. Some of us want to irreverent, perhaps without do the mother a good turn by knowing it. I would class taking crae of her baby talking during services as Certainly a very generous fruits of irreverence. One thought, but did God have has to wonder what God our attention before we took thinks of His children as He looks down upon a kneeling Because of thoughtless-audience, with the minister ness too, our brethren pon-making supplications to der over the week's work, Him, and in different parts combining, threshing, list-of the house a hum of voices. ing, and the hay that ought Some thoughtless or unto be made, and how much taught children discussing the corn needs rain, and so their affairs in no uncertain on till the head drops and tones; in the back part of soon some are sound asleep, the house, what does God see Our young men sometimes there? Mirrors are out, and seem to get tired too, and so a regular fixing up contest slouch down in their seats is going on: combing the or lean on the back of the hair, arranging the clothes, bench before them and sleep, passing and showing of picwhile a few even have to try tures, discussion of some new social event, passing of I believe Satan also uses notes across the aisles, and indifference as a means of what place has a candly box keeping people from think-in God's house and during ing about God. "Yes, I know prayer? One candy box bewhat the Sunday school trayed its possesors by fallteacher said, and I believe ing to the floor. What does it's true, but why try to it mean to God when we knows? If I believe the everything else except pray

church for? We call it a name." "O come, let meeting place, where we worship and bow down; let meet with God. It seems us kneel before the Lord our sometimes some of us come maker." only to meet our friends or If our minds were absorbfellow-gossipers. Is it seem-|ed with thoughts such as ly that in the house of God, these, expressed by and especially during ser-psalmist, when we enter vices, some should be in the God's house. I do not think anteroom or elsewhere and it would be hard to fulfill discuss others—in other what God expects of us when words, gossip? Of course, we come into His presence. if the house is full, there This is what He expects and might be some excuse for demands of His worshipstaying outside, but usually ers: "This is it that the Lord room can be found some-spake, saying, I will be sancwhere if one has come for a tified in them that come right purpose. Our church nigh me, and before all the houses ought always to be people will I be glorified." large enough: But what can Lev. 10:3. be the motive if we come and And because stay outside, or purposely go spirit, we must worship Him out afterward, if one is well "in spirit and in truth." The physically? Naturally, par-psalmist again says: "Exalt ents with small children are ye the Lord our God, and not included. Surely it is worship at his footstool, for one of Satan's tricks that he is holy." keeps mere children, who are Fellowshiping with other just starting into their teens, Christians brings strength out in cars during services, and courage. It is edifying daylight or dark. And cer-to learn from each other of tainly Satan knows that he the blessings each has recan keep his business grow-ceived from God. If ing if he can keep people were the conversation bethoughtless, and disregard-fore and after services, it ing God's house. | would create a deep and true

"Enter into his gates with reverence for the great God thanksgiving, and into his and His house. Then men courts with praise: be thank- would want to taste of the ful unto him and bless his Lord and see that He is good.

Then men would learn of May His coming find us faithful His great salvation and His everlasting love to the children of men.—Sel., Gospel Herald.

THE MINISTRY OF PRAYER

There's a holy, high vocation Needing workers everywhere; 'Tis the highest form of service, 'Tis the minstry of prayer.

No one need stand idly longing. For a place in which to share. Active service for the Master. There is always room in prayer.

In these days of triblulation, Wickedness pervades the air, And the battles we engage in Must be won through fervent prayer.

There's no weapon half so mighty As the intercessors bear: Nor a broader field of service Than the ministry of prayer.

Do you long to see the millions Who are perishing today, Snatched as brands plucked from the burning? Do you long, yet seldom pray?

Are you longing for revivals In the good old-fashioned way? We must use old-fashioned methods Which have always been to pray.

Do you long to meet the Saviour And your loved ones in the air? You may hasten Christ's returning By effectual, fervent prayer.

Join us now in pleas that Jesus Quickly will His bride prepare: In the ministry of prayer.

Come and join the intercessors! Laurels, then ,some day, you'll wear;

For there is no higher service Than the ministry of prayer. -Annie Lind Woodworth. Sel., by A. B. andyke.

MY GRACE IS SUFFICIENT FOR THEE

When, sin-stricken, burdened, and weary,

From bondage I longed to be free. There came to my heart the sweet message:

"My grace is sufficient for thee."

Though tempted and sadly discouraged,

My soul to this refuge will flee, And rest in the blessed assurance: "My grace is sufficient for thee."

My bark may be tossed by the temp-

That sweeps o'er the turbulent sea-

A rainbow illumines the darkness: "My grace is sufficient for thee."

O Lord, I would press on with courage,

Though rugged the pathway may

Sustained and upheld by the promise:

"My grace is sufficient for thee."

Soon, soon will the warfare be over, My Lord face to face I shall see, And prove, as I dwell in his pres-

ence:

"His grace was sufficient for me." Sel. by A. B. Vandyke.

JESUS KNOWS

Have you little daily trials hard to bear?

Testing the earth's dearest loved ones cannot share?

Listen then, a wondrous secret I'll disclose—

When you've troubles just remember, Jesus knows.

Are you often sick and tired, through and through?

But you do not wish to burden others too?

Then remember, there's a bosom for repose:

Tell Him all your pain and suffering-Jesus knows.

Do the clouds of sorrow sometimes cross your sky,

Bringing tears that human comfort cannot dry?

Then, for you the "Balm of Gilead" freely flows-

Tell it to the "Man of Sorrow"-Jesus knows.

Does the storm of fierce temptation sometimes sweep,

Till it seems your bark will founder in the deep?

Then remember that, no matter how it blows.

There's a way to gain the victory— Jesus knows.

Do you toil and sacrifice for others' good.

Then often find your motive harshly misconstrued?

Does your heart bleed, sometimes wounded not by foes?

Think of Him friends mocked and murdered-Jesus knows.

is so small,

That in Heaven you may wear no crown at all?

Have your hopes for His sake, perished like the rose?

Then rejoice! You'll share glory—Jesus knows. Sel. by Treva Brumbaugh.

A MAN

There may be virtue in the man Who's always sure he's right, Who'll never hear another's plan,

And seek for further light; But I like more the chap who sings,

A somewhat different song Who says, when he has messed up things.

"I'm sorry, I was wrong."

"It's hard for anyone to say, That failure's due to him,

That he has lost the fight or way, Because his light burned dim,

It takes a MAN to throw aside The vanity that's strong,

Confessing, that's my fault, I know, and

'I'm sorry, I was wrong.'

"And so I figure, those who use, This honest, manly phrase.

Hate it too much, their way to lose On many future days.

They'll keep the path and make the flight,

Because they do not long, To have to say, when they're not right,

'I'm sorry, I was wrong.'" -Written from a Prison Cell.

Sel., by Martha O'Brien.

FAITH

I heard and so faith came to me. Do you sometimes fear your service I heard the Word sent from eternity. God gave the Word through which I now am free:

And born again, I am His child for my sake shall find it. and of God's family.

Faith now abides and leads me in the way.

Faith now provides the things I need today.

My faith in God subjects my life to Him.

My faith begets a love that keeps me free from sin.

Without this faith I cannot please my Lord.

Without His grace I cannot know His will.

Without His will I fail to do His Word,

But through these God-sent graces I His will fulfill.

If you have a friend worth loving, Love him; yes, and let him know That you loved him, ere life's evening.

Why should good words ne'er be be said

Of a friend—till he is dead?

—J. H. Brown.

O Brotherman!
Fold to thyself thy brother;
Where pity dwells,
The peace of God is there;
To worship rightly
Is to love each other,
Each smile a hymn,
Each kindly deed a prayer.

—Whittier.

Hearts are gardens, thoughts are roots, words are blossoms, deeds are the fruits.—Anon. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

DEVOTIONAL LESSONS FOR DECEMBER

Theme: Miracles of Our Lord

Memory Verse—Matt. 15:30. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

Wed. 1-John 4:46-54 Thurs. 2-Matt. 8:14-17. 3-Mark 1:40-45. -Sat. 4-Mark 2:3-12. 5-John 5:1-16. Sun. Mon. 6-Mark 3:1-5. Tues. 7-Luke 7:1-10. Wed. 8-Mark 5:25-34. Thurs. 9-Matt. 9:27-31. 10-Mark 7:32-37. Sat. 11-Mark 8:22-26. Sun. 12—John 9:1-7. Mon. 13-Luke 14:1-6.-Tues. 14-Luke 17:11-19. 15-Luke 18:35-43. Wed. Thurs. 16-John 2:1-11. Fri. 17-Luke 5:1-11. 18-Matt. 14:15-21. Sat. 19-Matt. 15:32-39. Sun. 20-John 21:6-14. Mon. Tues. 21-Luke 4:33-37. Wed. 22-Mark 3:19-30. Thurs. 23-Luke 11:14-26. Fri. 24-Matt. 17:14-21. Sat. 25—Luke 7:11-16. 26-John 11:32-44. Sun. 27-Matt. 9:18--26. Mon. Tues. 28-Matt. 21:18-21. 29-Mark 6:45-52. Wed. Thurs. 30-Mark 4:37-41. Fri. 31-Matt. 17:24-27.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRISTMAS - 1948

Another year has passed again we approach the Yuletide Season of 1948, when children are happy, joyous, and full of the Spirit of Christmas as they gather around to see what gifts each one has received from relatives and friends.

Such are the Ideals we have cherished through the years. Such are the ideals we should look forward to. But, alas, we see in our world, chaos, greed, selfishness, suspicion, treachery, and a determination to Get rather than to Give. These vices encourage war and disshelter, a condition sponsible.

to Divine Guidance and the teachings of the Prince of Peace in seeking to solve the problems that confront the world, and to establish once again the Spirit of Christmas, that man may live in Christian fellowship his neighbor.

Are we concerned about the teachings of Jesus Christ? Are we teaching them to our families and those who we have tunity to teach?

Sel. by L. B. Flohr.

THE SAVIOR OF ALL AGES HAS COME

We are again approachagreement among nations. ing the time of the year that Many of the people of the is most generally observed face starvation, as the time of the birth nakedness, cold, and lack of our Lord and Savior. for Whether we have the exact which a majority are not re-day or not should not concern us as long as we observe We need to look more its anniversary. Birthdays

of great men are observed to know Christ also because with a significance depend- He is our sacrifice for sin. ing upon the esteem of the Through the shedding of His one observing them. I am blood our sins are blotted convinced that no child of out and we are enabled to God can reverence, respect worship, obey and serve our and hallow this day too Creator.

highly.

said, Father, the hour is rifices and obedience come; glorify thy Son, that God's law, and the sins thy Son also may glorify those since His Thee: As thou has given him carried back to the cross power over all flesh, that through faith in Him he should give eternal life their Savior and their obedito as many as thou has given ence to His words. him. And this is life eternal, For centuries many Godthat they might know thee, fearing people were looking the only true God, and Jesus for Christ's coming as was Christ sent." Jno. 17:1-3.

life. How poor and miser-go to him because of his able we would be, spiritually, chains, he sent this question, if Christ had not come. "Art thou he that should What a sad picture of sinful come, or do we look for anhuman beings trying to other?" Matt. 11:3. Numserve God and avoid His erous statements of individwrath when we did not even uals are recorded to show know Him or His will. that they looked and trusted Christ came to reveal God that a Savior should come.

"For so hath The first question is, Why commanded us, saying, I have did the Son of God come to set thee to be a light of the earth? Many scriptures Gentiles, that thou shouldand reasoning could be given est be for salvation unto the but none is as complete in a ends of the earth." Acts few words as in Christ's 13:47. I am convinced that prayer to God. "These the sins of those before His words spake Jesus, and lift-death are carried forward to ed up his eyes to heaven, and the cross through their sac-

whom thou hast noted in the last issue. When John the Baptist heard of That He might give eternal Christ's works and could not and His will to us. We need However there was a differ-

should come and when and way out of the water: and, remote and difficult these well pleased." Matt. 3:16-17. fulfilled.

worship him must worship the Father." I Jno. 2:23. him in spirit and in truth. "Behold, thou shalt con-The woman saith unto him, ceive, and bring forth a son, I know that Messiah cometh, and shalt call his name Jesus. which is called Christ: when He shall be great, and shall he is come, he will tell us all be called the Son of the things. Jesus saith unto Highest: and the Lord God her, I that speak unto thee shall give unto him the am he." Jno. 4:24-26. Do throne of his father David; you believe that Christ told and he shall reign over the us these "all things" and are house of Jacob for ever; and you willing to accept them? of his kingdom there shall be

they had seen the miracle has come to set up that everthat Jesus did, said, This is lasting kingdom, will you acof a truth that prophet that cept Him and enroll your should come into the world." inheritance in such a king-

Jno. 6:14.

ence of opinion how He baptized, went up straightwhere. You need not study lo, the heavens were opened the scripture long until you unto him, and he saw the will find that all these de-Spirit of God descending like tails were foretold and only a dove, and lighting upon needed to be looked up and him, and lo a voice from believed. How thankful we heaven, saying, This is my can be today that however beloved Son, in whom I am prophecies may have seem- Here the Spirit of God deed that they all were scends putting His approval definitely and systematically on the obedient Son and the very voice of God testifying "And there came a fear on that this was the Son of God. all: and they glorified God, If we cannot believe these saying, That a great prophet two heavenly witnesses we is risen up among us; and, might as well cast away the that God hath visited his remainder of the word of people." Luke 7:15-16. "God God. "Whosoever denieth is a Spirit: and they that the Son, the same hath not

"Then those men, when no end." Luke 1:31-33 Jesus dom?

"And Jesus, when he was "I Jesus have sent mine

BIBLE

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angel to testify unto you these things in the churches. His willingness to carry out I am the root and the off-the will of God even to his spring of David, and the death on the cross. He was bright and morning star. hated and despised by the And the Spirit and the bride majority of the people. He say, Come. And let him that said that the world may heareth say, Come. And hate you, they hated me belet him that is athirst come. fore they hated you. Surely And whosoever will, let him we need not fear if we are take the water of life free-hated for the work we have ly." Rev. 22:16-17. What a done toward the up-building reward and how cheap. of Christ's kingdom in the Whosever will, regardless of world. Even though, wealth, race or inheritance. times, it may seem we are Trust and obey, for there is hated of all men, we need not no other way. Repent and become discouraged for a

MONITOR accept His pardoning grace before it is too late.

A SAVIOR IS BORN TO YOU THIS DAY

J. F. Marks

Again we are approaching October 1, 1932, at the Post Office, the time of the year when we celebrate the birth of our and Savior, Jesus Lord Christ. We must not lose sight of the fact that Christ's coming was for all. How much do we appreciate God's great love for the human family and what Christ did for us. If Christ would have had a selfish spirit, as many professing Christians have in our day, the plan of salvation would not be.

Let us draw to our minds

faithful. Hatred abides in He was careful not to yield darkness and its end is de- to him... When He was here struction.

had for the human family, their hearts were far from What a great sacrifice to Him. leave the shining courts of Heaven and come down in our day? Many are seeking this sin-cursed world, to praise and honor for their open up a way that we selfish idea and ungodly acthrough him can be saved. tions. How many are living He was called the Prince of a true Christian life. If we Peace. He said my peace I follow our perfect example leave with you. Peace I give we will not despise anyone. you not as the world giveth. We must have a desire for

wrapped in swaddling of the truth. We must not clothes and laid in a manger. show malice toward anyone. He grew up meek and low- "Be not overcome of evil, but ly of heart, just the opposite overcome evil with good." of many Christians in our Rom. 12:21. Life is too unday. He set a perfect ex-certain to be without Christ. ample. The example he set His first coming to the is for us. nothing better.

some things of His life. He faithful to the eternal home loved little children and all that He is preparing. humanity. He used His order to be a Christian we power through miracles. He must be like Christ. showed great sympathy: example He set for us must feeding thousands, healing be manifested in our lives. the sick, restoring sight to All Christians are true to the blind, and busy doing Christ's calling, stand by His good to all.

great reward awaits the When Satan tempted Him, on earth He saw some honor-What great love Christ ing Him with their lips but

What are people doing in The scripture says, he was all to come to the knowledge

We can follow world was for us that need not perish. His second Let us take a brief view of coming will be to gather the

principles, do His command-When the Pharisees came ments willingly, and take no to question and find fault heed to man's ideas that are with Him, He was very care-contrary to Christ's teachful in answering them. ings. That which is contrary is hypocrisy. Let us Lord, to worship God. When never forget, Christ's com- services were dismissed he ing was that all might be remained in the temple, asksaved. Have we made Him ing and answering questions our pattern or are we follow-among the learned men of ing the hypocrisy under the the law, concerning cloak of religion. "For unto kingdom of God. Jesus told you is born this day in the his parents he must be about city of David a Saviour, his Father's business. which is Christ the Lord." 6:38. Jesus said, "For I Luke 2:11.

R. 1, Felton, Pa.

THE MIND OF JESUS

D. K. Marks

in you, which was also in Soon Satan came to Jesus Christ Jesus." This is a and began to teach his mind. great important message which was different that the apostle Paul gave to the mind and will of God. the Philippian church. Verse Jesus did not obey Satan. 6 tells the greatness of Jesus taught and preach-Jesus before He came here ed faith, repentance, on earth. He was in the baptism. He made himself form of God and was equal of no reputation, he did not with God. Verse 7 and 8 boast of his greatness and tell of his humanity, his glory that he possessed form as a man of flesh and heaven. He lived the humble blood. In order to learn life of a servant. Jesus callwe must search the scrip- God and said, follow me and tures. He was born in this I will make you fishers world similar as other chil-men. He healed the

the temple, the house of the classes of men, rich and

came down from heaven, not to do mine own will, but the will of him that sent me." When John the Baptist preached repentance and baptism, Jesus knew that he was preaching the will of Phil. 2:5, "Let this mind be God. Jesus was baptized.

what the mind of Jesus was ed 12 men that believed in dren are born. He grew in opened the eyes of the blind. wisdom and stature and in made the lame to walk, and favor with God and men. | cleansed the lepers. He had At the age of 12 he was in love and compassion for all

poor, good and evil, he was but also my hands and my food and drink.

There were many that I Pet. 4:1, "Forasmuch laying up treasures in of the mind of Jesus. heaven. Matt. 7:21, "Not After Jesus had finished every one that saith unto his work here on earth, me, Lord, Lord, shall enter faithful and true to the mind into the kingdom of heaven; and will of God. God rebut he that doeth the will of ceived him up into heaven my Father which is in and exalted him above every heaven."

when he said, he would be bow, of things in heaven, delivered into the hands of and things in earth, and sinful men, be crucified, and things under the earth; and the third day rise again. that every tongue should John 13:8-9, "Peter saith confess that Jesus Christ is unto him, thou shalt never Lord, to the glory of God wash my feet. Jesus an-the Father." swered him, If I wash thee I Cor. 2:16, "For who hath him, Lord, not my feet only, But we have the mind of

norespecter of persons. Jesus head." We learn how Peter was always ready to help gave up his own mind and them in earthly things and accepted the mind of Jesus, also feed them with spiritual to receive a part and an inheritance with Jesus.

found fault with the mind of then as Christ hath suffered Jesus and would not accept for us in the flesh, arm yourit. There were those that selves likewise with the same accepted the teachings and mind: for he that hath sufthe mind of Jesus, as he fered in the flesh, hath taught them in the sermon ceased from sin." Peter dison the mount; humility, re-covered that the enemy of pentance, meekness, mercy, the soul was working hard, purity, suffering for right-among believers, to lead eousness sake, a salt to the them away from the mind earth, a light to the world, of Christ. Read the whole love to God and men and chapter of I Pet. 4 to learn

one that was in heaven. Phil. Peter refused to hear and 2:10-11, "That at the name believe the mind of Jesus, of Jesus every knee should

not, thou hast no part with known the mind of the Lord, me. Simon Peter saith unto that he may instruct him? Christ." These are the circumcision. words of Apostle Paul. The early church was not There was a time in his life all of the same mind about that he did not have the eating meats and different mind of Christ, and did not kind of animals, even some believe in the mind of Christ, ate herbs. Paul gives the He traveled from city to answer to many questions city persecuting those that in Rom. 4:15, "Because the believed in the mind of law worketh wrath: for Christ and lived it. When where no law is, there is no Jesus appeared unto him transgression." The early near Damascus he accepted church of Jewish converts the mind of Jesus, he follow-believed it was needful to ed the mind of Jesus, he obey all the Old Testament obeyed the commandments laws. Some of the Gentiles of Jesus.

teaching and preaching that Jesus. Paul said be of the mind of Jesus. some who persecuted Paul Read the words of Jesus and tried to force him to for- in Rev. 22:18-19, sake the mind of Christ testify unto every man that Jesus, but he held on to the heareth the words mind of Christ. Many Jew-prophecy of this book; If ish converts believed in cir-any man shall add unto these cumcision, the Gentile con-things, God shall add unto verts did not believe in cir- him the plagues that are cumcision. The early church written in this book: and if decided to have a conference any man shall take away to decide what was the prop-from the words of the book er way to have the mind of of this prophecy, God shall received the Holy Ghost. this book." They decided that circum-

had customs and rules of Paul traveled far away, their own with the laws of should accept the same mind, the mind and

There were teaching of Jesus.

Jesus. Jesus never preach-take away his part out of ed circumcision. They also the book of life, and out of discovered that Cornelius the holy city, and from the who was not circumcised had things which are written in

Jesus was living in heaven cision was not needful for when he told John, his disthose who did not believe in ciple whom he loved, to write

teach us that no human be-birth. ing will be permitted to live We do not know the exact in heaven if they do not live date of Christ's birth. Yet and follow the mind and we can use the day set aside will of Jesus. May we al-for it, to glorify and worship ways be willing to read and Him, and not for feasting learn of the mind of Jesus until we are miserable. The and practice it as it was happiness of some depends practiced in the loyal, faith-on the number and equality

CHRISTMAS

Ethel Beck

What does this day and given. season, mean to you and I? This should not be true of proper place in our celebra- we could spend that day to

these words and send them tions. Of course if we do to the seven churches in not know Him personally as Asia. Jesus saw that some our Redeemer, we will not were turning away from His want to say much or have mind and will as He deliver-much room for Him at this ed it while here on earth. season. Surely Christians Heb. 13:8, "Jesus Christ the should magnify Him in every same yesterday, and today, way possible as we approach and forever." These words the celebrated day of His

ful church of Jesus. of gifts they received. The York, Pa. way gifts are exchanged one would thing it was the birthday of themselves or of their friends and not of the Saviour. He is completely forgotten when gifts are

Some leave Christ out of the Christian. We find their celebrating. O yes, pleasure in giving a few they may sing about Him in gifts. Let us give such the carols, but none of their things which are useful and festivities tell of Him as the profitable and not expect to wonderful Saviour. Others, receive something in return. in writing about the day, May our gifts be prompted leave Christ out. They by love and not with the write "Xmas." In school we spirit of "keeping up" with used "X" as the unknown someone else. It would be figure. Do we know Him? better to give the gifts be-If so, let us give Him the fore Christmas day. Then

worship and meditate on the virgin birth. "Therefore the best of all Gifts, God's Son. Lord himself shall give you

our community and worthy conceive, and bear a son, and institutions where we could shall call His name Imgive gifts of food, clothing manuel." Isa. 7:14. and money. They are appre- Micah 5:2 gives us the ciated when done in the place of His birth. "But thou spirit of love. For in this Bethlehem Ephratah, way we give to our Saviour. though thou be little among "Inasmuch as ye have done the thousands of Judah. vet it unto one of the least of out of thee shall He come these my brethren, ye have forth unto me that is to be done it unto me." Matt. 25: ruler in Israel; whose goings 40. May we give to Him as forth have been from of old, we celebrate His birthday. from everlasting."

Do not most of us spend "For unto us a child is

too much time fixing for born, unto us a son is given: Christmas? We rob our and the government shall be selves of precious time which upon his shoulder: and his should be spent in prayer name shall be called Won-and reading the Word. Some derful Counsellor, The like to send greetings. Let Mighty God, The Everlastus make them Christ-honor-ing Father, The Prince of ing greetings. May we re-Peace." Isa. 9:6. member the lonely ones and Let us turn to the acnot just our friends from counts in Matt. 2 and Luke whom we expect to receive 2 for the fulfillment of the in return. A cheery Christ-promised Saviour. Heaven

find the first promise in them alone, but, "which shall Gen. 3:15. After man fell be to all people." O, that all in sin God immediately people would find that great

There are needy people in a sign; Behold, a virgin shall

honoring letter may do one itself announces the birth more good than the usual by an angel. This news that familiar greeting.

We want to consider the promised redeemer according to the scriptures. We joy" was not confined to promised a redeemer. joy of knowing the Lord We have a prophecy of the and Saviour.

ing God. Verse 14, "Glory to cept Him. God in sending this precious derful things God does.

see this thing which is come eousness. to pass, which the Lord hath made known unto us." They things, and pondered them made haste to see the won- in her heart," V. 19. It is derful things of God. Shall well for us at this time works of God. May we truly upon them.

seen it, they made known love in bringing these wonabroad the saying which was drous things to pass. It told them concerning this gives us great joy to see

That news of "good tid-child. V. 17. We are His ings" is, "For unto you is witnesses, having seen and born this day in the city of experienced His love in our David a Saviour, which is hearts. We are now respon-Christ the Lord," They are sible to tell abroad the love told in what condition to of Christ for sinners and find the babe. Then a whole the wonderful change He choir of angels join in prais- can bring about if they ac-

God in the highest, and on All that heard, "wondered earth peace, good will to- at those things which were ward men." Surely we can told them by the shepherds." join in with their praises V. 18. We too, look in wonfor the wonderful love of der and marvel at the won-Jesus, the Christ-child. is marvelous indeed to see How can we celebrate souls in the depths of sin, Christmas? When the shep-cleansed and transformed by herds were told the message, the blood of Jesus. Now, a V. 15, they said, "Let us now new creature in Christ, go even to Bethlehem and living a new life unto right-

"Mary kept all these we not also at this season store these wonderful truths take notice of the wonderful in our hearts and meditate

see what the Lord hath made "And the shepherds reknown to us through His turned, glorifying and prais-Word and in nature. Then ing God for all the things it is up to us to make haste that they had heard and in obeying what we know seen, as it was told unto We are held responsible for them," V. 20. Surely now our hearts also are full of After the shepherds "had praise to God for His great Lord Jesus has accomplished down through the ages. His work. Now it rests with It is well as we commemeach individual. Let us make orace His birthday that we sure we have the experience meditate and refer to God's Then we delight to tell coming fulfilled the proph-God has in store for them. | the ages.

We have plenty of good First? things to occupy our time creation we find that through this season. While Savior was promised that giving to the needy, writing would overcome and control to the lonely and inviting the power of Satan. "I will them into our homes, our put emnity between thoughts will be on our and the woman, and between Savious. We will be in the thy seed and her seed: it attitude of worship. We will shall bruise thy head, and be seeing, telling, marveling thou shalt bruise his heel." at, and meditating upon the Gen. 3:15. wonderful things of God. When? Then we will continually shall not depart from Judah. praise and glorify Him for nor a lawgiver from between these things. We will be his feet, until Shiloh come: living to please Him and be and unto him ready for His blessed ap-gathering of the people be." pearing. May we consider Gen. 49:10. Although the seriously how we celebrate sceptre, the power, authority Christmas.

Dallas Center, Ia.

JESUS CHRIST OUR SAVIOR

God, and later the innocent Judah required to register

people avail themselves of suffering victim on the cross this provision of salvation. was the Savior of humanity God has done His part. The as looked for and prophesied

of salvation in our hearts. word to see how well his others so they too may en-ecies concerning His coming joy this blessed privilege and as believed and written by the wonderful things which the prophets down through

Soon after the

"The and control of themselves. was limited more and more the 500 years Christ it never was completely taken away until the very time when He was born. The baby Jesus, the Son of Then we find the people of

and, if not actually to pay "There shall come forth a tax, at least make arrange-rod out of the stem of Jesse, ment for an organized sub- and a Branch shall grow out

reasoning it would have been hosts, saying, Behold the impossible to fulfill the dif-man whose name is nerent prophecies relating Branch; and he shall grow to the place of Christ's up out of hi splace, and he origination but how easily shall build the temple of the God used the power of the Lord." Zech. 6:12. This

Ephratah, though thou be arene. little among the thousands Of what part of the Jews? of Judah, yet out of thee "And in that day there shall shall he come forth unto me be a root of Jesse, which that is to be ruler in Israel; shall stand for an ensign of whose goings forth have the people; to it shall the been from of old, from ever- Gentiles seek: and his rest lasting." Micah 5:2. How shall be glorious." Isa. 11: easily the decree was given 10. "Behold, the days come, that caused Mary and Joseph saith the Lord, that I will to go down that long raise unto David a rightjourney, which otherwise eous Branch, and a King they would never thought of shall reign and prosper, and taking, just at the time that shall execute judgment and

then I loved him, and called Savior, our High Priest and my son out of Egypt." our King coming, not from Hosea 11:1. Again they the Priestly tribe but from made a long and hazardous the tribe of Judah through journey to Egypt, which David, who is to be the King they would never of thought of all peoples forever. of or attempted at this time, How is He to come? but because of a sudden de- "Therefore the Lord himcree of the power of the self shall give you a sign;

world.

mission to a foreign power. of the root." Isa. 11:1.

Where? From a natural "Thus speaketh the Lord of world to fulfill all the scrip-ture in a very short time. Branch is the word used in "But thou, Bethlehem signifying a dispised Naz-

Christ was to be born.

"When Israel was a child, 23:5. Here we find our

Behold, a virgin shall con-

ceive, and bear a son and sins." Matt. 1:21. shall call his name Imman- For He shall save "who?" uel." (God with us.) Isa. 7: His people. Sometime, at 14. Again we find some-God's appointed time this thing prophecied that was will be fulfilled. Do you beillegal and in fact impossible lieve that He not only can but how nicely God carried but will save His people? it out.

Savior? "He is despised and accept Him as our rejected of men; a man of and follow His sorrow, and acquainted with and commandments that we grief. . . . Surely he hath may receive a reward in borne our griefs, and carried eternity. Just as God has our sorrows: yet we did so easily and so wisely fulesteem him stricken, smitten filled all the prophecies in of God, and afflicted." Isa. the past, He can and will ful-53:3-4.

"But I am a worm, and no future, man; a reproach of men, Him? and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Psa. 22:7-8.

"Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children." Psa. 69:7-8.

"And she shall bring forth a son, and thou shalt call his save his people from their Bro. and Sister Myers, Sister Freed

His people, while we have What of the future of this life we have opportunity to directions fill the prophecies of the are you trusting

WENATCHEE, WASH.

I improved in health sufficiently to allow me to return to my home over the week end of Oct. 16th for our lovefeast. I sure enjoyed a very spiritual lovefeast. Eld. David Ebling officiated at the lovefeast and preached three soul searching sermons on Sunday. He and his wife made many friends here. They are working earnestly for the church. Our members were wishing that they could locate here to help out our congregation here.

We were glad to have with us for name Jesus: for he shall these meetings, Eld. E. L. Withers, from Newberg, Ore., and our aged Bro. and Sister George Studebaker from New Westminister, B. C. It does our hearts good to have dear ones come to worship with us.

The brethren from Newberg, Ore., left for home this morning (Oct. 18) where Bro. Ebling will begin a series of meetings on Oct. 20th. Our little group invites any brethren passing through to stop over and worship with us. Pray for our every good.

E. W. Pratt, Cor. (Mislaid, Editor.)

CHRISTMAS

No sheep in the folds,
No star in the west,
No babe lulled to sleep
On His young mother's breast.
But sheep of God's flock
Straying far from His love,
And a glorified man
Interceding above.

No gold and no myrrh,
No sweet frankincense,
But the gift of the heart
When the sinner repents.
No music on earth
From the angelic bands;
But the praise and prayer
Of the saved of all lands.

Apart from the Christ—
No joy at His birth,
Though merry and gay
All the feasting on earth;
The candles burn out,
And the feasting is done,
But the glory of heaven
Shines forth in God's Son.
—Betty Scott Stam, Yang Chow,
China, 1931. (Moody Monthly.)
—Selected by Ethel Beck.

CERES, CALIF.

District meeting of the Fourth District convened at the Pleasant Home church for October 6 to 10.

Wednesday evening, Elder Galen Harlacher from Newberry, Ore., brought us a stirring message on the subject, "Sifting," and stressed that through sifting we are saved. His text was taken from Luke 22:31.

Thursday forenoon, we again met for preaching services. Bro. Clyde Schultz brought us a message taken from Matt. 25:31-46. "The Duties of a Christian."

Thursday afternoon the program was in charge of Elder Galen Harlacher. The subject for meditation and round table discussion was, "The Characteristics of True Christianity."

The first characteristic is, the New Birth, John 3:3-7, and the second is the Radient Life, Isa. 6:1-10. These were spoken on by Elder Galen Harlacher. The third characteristic is "Building Fellowship." Matt. 7:24-27, Luke 24:30. The fourth is "His Sonship" and "Education," John 1:12, John 9:31:32. These were spoken on by Bro. Caylor.

The fifth characteristic is "Thought of Service and Sacrifice," I Tim. 6:10-18, Rom. 12:1. Sister Elsie Harlacher spoke on this one.

The sixth is the "Walk of the Christian," Col. 2:6-8, 12; Col. 3:1-4, 16 and 18, given by Bro. Junias Spurgeon.

The seventh is "The Christian Life is a Warfare and a Race," I Tim. 6:11-12; II Tim. 4:6-7, Hebrews 12:1-2, given by Bro. Carroll.

Stam, Yang Chow, (Moody Monthly.)

4:4; I John 5:1-5 by Bro. P. E. Harlacher.

The ninth characteristics is "Assurance of Immortality," John God's house. 17:3, Luke 4:18-18, spoken on by Elder D. B. Steele of Wenatchee, Wash.

After these topics were read and had a round table discussion participated in by anyone present, limiting the speaker's time to ten Steele brought us the "Five Steps minutes.

Withers, of Newberg, Ore., brought fourth. Love is the fifth. us a powerful message on "Jesus Way" which is the strait and spoke to us on narrow way. Matt. 7:13-14; John 14:6, 15; John 10:1-15; II John Phil. 2:5. 5:6.

Friday morning moderator took charge of the make the trip. meeting. The following officers were elected for this year: Modera- brethren and sisters of different tor, Elder E. L. Withers; Reading congregations can meet and fellowclerk, ro. Harvey Ruff: writing ship together, it gives us a yearning clerk, Bro. Wm. Bashor. Acts 15 and a greater zeal to strive harder and the rules of order were read by the reading clerk. There wasn't much business to come before the meeting, and everything was taken care of in a Christian manner.

Friday evening we again met for preaching. Bro. Bashore brought us a message on "The Christian Race." Hebrews 12:1-2.

ject, "Think on These Things." Phil. 4:8.

amination service.

ticipate of the sacred ordinances of

Sunday morning after Sunday school, Bro. Hayes Reed brought a stirring message on "The Value of a Soul." Matt. 16:26. We do not commented on by the speakers, we have enough concern for the soul of man.

Sunday afternoon, Bro. D. That Lead to Christ." Faith, re-Thursday evening at 7:30 we pentance, baptism is the first step. again had preaching services. After Self-sacrifice is the second. Serthe devotional services, Elder E. L. vice is the third. Obedience is the

> Sunday evening Bro. Withers "The Spirit of Christ." How it affects our lives.

We were very glad to have Bro. our business and Sister Studebaker from British session of the District meeting Columbia with us. They are getopened at 10:00. Bro. Bashore read ting up in years, but the Lord sure-I Peter 4. After prayer the retiring ly blessed them with strength to

> After meetings of this kind, where to reach that heavenly shore where we shall never part.

> > Dorothy Blocher, Cor. (Mislaid, Editor.)

TANEYTOWN, MD.

We the Walnut Grove Dunkard Brethren church, met for our regu-Saturday morning at 11:00 Bro. lar council meeting Saturday eve-Galen Harlacher spoke on the sub- ning, Sept. 18th. Our elder, Bro. Henry Demuth and wife were here. Bro. Demuth conducted the meet-Saturday afternoon, Bro. E. L. ing. We feel sorry for some who Withers brought us the self-ex- could not see the importance of attending the church services as they In the evening about 30 sur-should, for we know the devil is rounded the Lord's table to par-working hard to draw souls down

to destruction. But we're glad for one who had left the church, re- Seems to me glad things are truer turned, asking forgiveness, and was received back by the right hand of Seems to me the bells ring clearer fellowship and the salutation.

making preparation for our lovefesst, which was Oct. 3rd, all day services, with communion in the evening. A goodly number of visitmembers from the adjoining congregations were present, which we greately appreciated, and assure them they are welcome to any of our services. About 55 surrounded the Lord's tables in the evening.

Elders present were: Henry Demuth, A. G. Fahnestock, Emmert Shelly, Joshua Rice and James Keggerreies. Ministers: Ammon Keller, Clarence Stump, and D. K. Marks. Elder Keggerreies officiated.

As we are few in number, we are glad for any one traveling this way to stop with us. It is a pleasure when God's children can meet together. What will it be to meet where we never need to part, if we are faithful? Is it not worth striving for?

M. Ella Ecker, Cor.

CHRISTMAS NIGHT

By Warren Long

Seems to me the stars shine brighter,

Christmas night;

Seems to me the snow lies whiter, Christmas night:

That the solemn trees stand straighter,

And the frosty moon sets later, And the hush is stiller, greater, Christmas night.

Seems to me sad things are fewer

Christmas night;

Christmas night;

From their steeples, louder, nearer; The rest of the business was in Seems to me the whole world's dearer

Christmas night.

This would be a much better world to live in if all nations at least felt the spirit of the poem. The Christian church would be richer in spiritual understanding if each member could look into God's word with a light, joyful heart.

CHRIST'S LOWLY BIRTH, AND WHY?

Mable Glenn Haldeman

When Jesus Christ came down to earth.

Exceeding humble was his birth; Within the inn no room was found For place of birth, but near the ground

In manger bed the infant slept, While heaven's vigil o'er Him kept.

Though in equality with God, For us He passed beneath the rod; Was "found in fashion as a man." When our redemption he began. He left His riches up on high, And came a poor man here to die.

No reputation had He here. But served until the cross was near: Nowhere had He to lay His head, Unless in someone's proffered bed. When penalty for sin He paid Within a borrowed tomb was laid.

He came the poor to lift and save. That vict'ry banners they might wave:

He healed each broken-hearted one

Who came to Him when day was done.

They felt compassion in his touch, And then they loved Him, Oh so much!

His gentleness and lowly mien Could not be hid, nor yet unseen. So can we ever wonder why Of Him the poor were never shy? His manger bed should then not be To us a solmn mystery.

Since He's ascended from this earth,

Have we refused Him second birth Within our hearts, where He can be Exalted King eternally? Or have we there allowed Him sway

Until that coming rapture day?

He left the glories of the sky,
To come to earth for us to die;
So God has highly raised Him where
A home for us He shall prepare,
And where no manger, cross or
tomb

Will e'er be given place or room! Selected by Bertha R. Dorsey.

DOES THE WORLD SEE CHRIST IN US?

F. R. Miller

Has someone seen Christ in you today?

Christian, look to your heart, I pray. The little things you have done or said,

Did they accord with the way you through.

prayed?

Babe had

Have your thoughts been pure and your words been kind?

Have you sought to have the Savior's mind?

The world with a criticising view, resurrection.

has watched, birth of Jesus

But did it see Christ in you.

Has someone seen Christ in you today?

Christian, look to your life, I pray. There are asking hearts and blighted souls,

Being lost on sins destructive shoals. Of Christ, perhaps their only view May be what they see of Him in you.

Will they see enough to bring hope and cheer?

Look to your light, does it shine out clear?

Emigsville, Pa.

THE WONDERFUL BABE

"For unto us a child is born, unto you a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

Of all the babes that ever were born into this world there never was another such as this one—this wonderful Christ. The birth of Jesus Christ was a miraculous arrangement from the beginning all the This wonderful Babe had a wonderful birth, and he lived a wonderful life, died a wonderful death and experienced a wonderful "Now birth of Jesus Christ was on

this wise:" It was a super- the angel, How shall this be, natural birth, it was super-seeing I know not a man? ior to all other births. It and the angel answered and was a wonderfully arranged said unto her. The Holy affair. It was all managed Ghost shall come upon thee, by the power of God con- and the power of the Highnected with the obedience of est shall overshadow thee; humanity to God's will. The therefore also that holy name of the mother of Jesus thing which shall be born of was Mary. An angel called thee shall be called the Son Gabriel was sent from God of God. And, behold, unto a city of Galilee, named cousin Elizabeth, Nazareth, to a virgin espous- also concived a son in her ed to a man named Joseph, old age: and this is the sixth of the house of David. The month with her, who was angel came in unto her and called barren. For with God highly favored the Lord is "And Mary said, Behold with thee: blessed art thou the handmaid of the Lord: among women. And when be it unto me according to she saw him, she was thy word. And the troubled at his saying, and departed from her. And cast in her mind what man-Mary arose in those ner of salutation this should and went into the hill county be. And the angel said unto with haste, into a city of her, Fear not, Mary: for Judea; and entered into the thou has found favor with house of Zacharias, and God. And, behold, thou shall saluted Elizabeth." bring forth a son, and shalt Holy Ghost and spoke end. Then said Mary unto those things which were told

"Hail, thou that art nothing shall be impossible."

conceive in thy womb, and Elizabeth was filled with the call his name Jesus. He shall with a loud voice, and said: be great, and shall be called "Blessed art thou among hte Son of the Highest: and women, and blessed is the the Lord God shall give fruit of thy womb. And unto him the throne of his whence is this to me, that the father David: and he shall mother of my Lord should reign over the house of come to me? And blessed is Jacob forever; and of his she that believed: for there kingdom there shall be no shall be a performance of

derful expression that Mary Galilee, out of the city of made: "And Mary said, My Nazareth, into Judea, unto soul doth magnify the Lord, the city of David, which is and my spirit hath rejoiced called Bethlehem; to be taxin God my Saviour. For he ed with Mary his espoused hath regarded the low estate wife, being great with child. of his handmaiden: for, be- And so it was, that while hold, from henceforth all they were there, the days generations shall call me were accomplished that she blessed. For he that is should be delivered. And mighty hath done to me she brought forth her firstgreat things; and holy is his born son, and wrapped him name. And his mercy is on in swaddling clothes, and them that fear him from laid him in a manger; be-He hath shewed strength them in the inn." with his arm; he hath scat- Now this was a wonderful tered the proud in the imag-ination of their hearts. He there were around Bethlehath put down the mighty hem shepherds abiding in from their seats, and exalted the field keeping watch over them of low degree. He their flocks by night. "And hath filled the hungry with lo, the angel of the Lord mercy."

to her home.

those days, that there went sign unto you; Ye shall find out a decree from Caesar the babe wrapped in swad-Augustus, that all the world dling clothes, lying in a

her from the Lord." should be taxed . . . And Now let us note the won-Joseph also went up from generation to generation. cause there was no room for

good things; and the rich he come upon them, and the nath sent empty away. He glory of the Lord shone hath holpen his servant round about them: and they Israel in remembrance of his were sore afraid. And the langel said unto them, Fear "As he spake to our not: for, behold, I bring you fathers, to Abraham, and to good tidings of great joy, his seed for ever." Mary which shall be to all people. was with her cousin about For unto you is born this day three months and returned in the city of David a Saviour which is Christ the "And it came to pass in Lord. And this shall be a manger."

with the angel a multitude omniscient (knowing all of the Heavenly host prais-things, infinitely wise)! Is ing God, and saying, Glory it any wonder that the old to God in the highest, and prophet named him eight on earth peace, good will hundred years before he was toward men." What a won-born? His coming was prederful time this must have dicted immediately after been to those shepherds! Adam and Eve fell and be-After the angels had quit fore the births of Cain and singing and were gone away Abel. from them into Heaven, the shepherds said to one another, "Let us now go even ed for and desired his comheard it wondered at those from everlasting. things that the shepherds A babe born of a woman, told. But Mary kept all yet He who created all these things and pondered worlds, a babe sustained on them in her heart.

potent (God with us); a "And suddenly there was babe, not able to talk, vet

unto Bethlehem, and see this ing. He was not late in thing which is come to pass, coming. If all could just which the Lord hath made feel the benefit of his birth, known unto us." A baby life, ministry, death, resurthat was promised unto us rection and ascension, and four thousand years ago, the glory that will be real-and just now born! Oh, ized when we get the bene-what a wonderful babe in-deed! And when the shep-herds found Joseph and are mysteries too wonderful Mary, and the babe lying in to explain. He who was a manger, they returned God on the throne in Heaven and made known abroad the became a babe on earth-a sayings concerning what had babe (an infant just born); been told them about this yet it was he whose goings child. And all they that forth have been from of old,

the bosom of his mother, yet A wonderful babe indeed he who gives life unto all in a manger—and omnipres-ent (present everywhere); babe upheld by his mother, a babe, helpless, yet omni-yet He who upholds all worlds by the word of his hesitated, saying,

power!

was a wonderful baby. Well But Jesus insited saying, might the wise men in the "Suffer it to be so now: for East watch for that star to thus it becometh us to fulguide them to the place fill all righteousness. where he was born; and he suffered him." And after when they had found him John had baptized Jesus a they opened their treasures voice came from Heaven and presented unto him saying, "This is my beloved "gold, myrrh." Well could these pleased." Matt. 3:13-17. wise men, when warned of God in a dream not to return to Herod, return to their own country another way. And Herod seeing the wise men had listened to God and Babe, the wonderful Savior not to him, became angry and slew many young children in order, as he wished, to slay Jesus. But an angel forever. of the Lord appeared to Joseph in a dream and said, "Arise, and take the young child, and his mother, and flee into Egypt," and they did so. And again, after the have seen thy salvation." death of Herod, God told Joseph to return to the land of Israel, which he did and came and dwelt in Galilee in the city of Nazareth.

Here we see this wonderful babe Jesus, grew up to manhood and coming to where John the Baptist was baptizing, he requested John Saviour.—Edward C. Miller. to baptize him; but John in The Vindicator.

"I have need to be baptized of thee, Indeed and in truth this and comest thou to me?" frankincense and Son, in whom I am well

> Jesus had no sins, but he opened up a way for all of us who have sinned, to be baptized for the remission of our sins. The wonderful and Lord, came into this world so that all who will believe in him, should live Well could Simeon take the Babe in his and bless God and say, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eves Well may we all receive him in our hearts; for he truly is our Saviour. And when he comes to collect his saints. how wonderful that will be! We hope and pray that more and more may come and hold him as their Lord and

THE CHILD AND THE MAN

"For unto us a Child is born,"
We hear the Prophet say,
And the refrain of angels' song,
"A Child is born today;"

The One who sat on heaven's throne,

Close by the Father's side,
Descends to earth, a helpless babe,
Of comforts all denied.

List to the weeping- prophet's A Man the while He suffered,
strain, A Man beneath the sod,

Of Rachael's bitter tears,
The wailing mother's loud lament,
For those of tender years;
The Child becomes an exile

In a distant idol-land,

Where His kindred suffered bondage,

And were ransomed by His hand.

His persecutors dropped the septre When called from this earthly scene,

Then the Child returned from Egypt,

And became a Nazarene;
The doctors were astonished
At the Holy-city feast,
When He proved who was t

greatest,
Whom they had esteemed the

Whom they had esteemed the least.

The Child no more is mentioned
Till the Baptist's voice is heard,
When He descends to Jordan
And becomes the living Word;
The Child becomes a Man in

stature,
In full measure spirit-filled,
With the Father's benediction, and

Again the Word prophetic paints
The Man of Sorrows' grief,
And the value placed upon Him,

The age-long tempest stilled.

For which Judas' gain was brief; Tho' His cup o'erflowed with suffering,

Yet bold Peter added more, Tho' defamed and evil-treated, Yet the shame He meekly bore.

When Pilate would release Him, The Jews cried out again, When the cross must be His portion,

Pilate said, "Behold the man;"
A Man the while He suffered,
A Man beneath the sod,
But now a man no longer,
He arose the Son of God!

—David Mohler. In The Vindicator.

And suddenly there was with the angel a muntitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into heaven, the the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. Luke 2: 13-17.

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ADULT SUNDAY SCHOOL LESSONS

Jan. 2—Rom. 1:1-16 Jan. 9—Rom. 1:17-32. Jan. 16—Rom. 2:1-14. Jan. 23—Rom. 2:15-29. Jan. 30—Rom. 3:1-15. Feb. 6—Rom. 3:16-31. Feb. 13—Rom. 4:1-12. Feb. 20—Rom. 4:13-25. Feb. 27—Rom. 5:1-10. Mar. 6—Rom. 5:11-21. Mar. 13—Rom. 6:1-12. Mar. 20—Rom. 6:13-23. Mar. 27—Rom. 7:1-12.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 2—The First Four Days of Creation. Gen. 1:1-19. Jan. 9—The 5th and 6th Days of Creation. Gen. 1:20-31.

Jan. 16—God Creates Man. Gen. 2:1-15.

Jan. 23—God Makes Woman. Gen. 2-16-25.

Jan. 30—Adam and Eve are Deceived. Gen. 3:1-13.

Feb. 6—Punishment for Sin. Gen. 3:14-24.

Feb. 13—Story of Cain and Abel. Gen. 4:3-15.

Feb. 2—The Wickedness of Man. Gen. 6:1-13.

Feb. 27—The Ark, as God Commanded Noah. Gen. 6:14-22.

Mar. 6—Who and What Entered the Ark. Gen. 7:1-24.

Mar. 13—Noah Prepares to Leave the Ark. Gen. 8:6-19. Mar. 20—The Rainbow. Gen. 9:8-19.

Mar. 27—God Calls Abraham. Gen. 12:1-10.

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